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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَّعْدِنِ الْجُوْدِ وَالْكَرَمِ وَاٰلِهٖ وَبَارِكْ وَسَلِّمْ

Bahaar E Shari'at

(Roman Urdu)

VOLUME 05 : ZAKAAT AUR ROZAH

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Tagreez-e-Jaleel By Mufti Badruddin Qadri:-

احمدك يا الله والصلوة والسلام عليك يا رسول الله وعلى الك واصحابك اولى الصديق والصفاء

اما بعد

فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

فَسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٢٣﴾

Tarjamah:- “Aye logo! ‘Ilm waloñ se poochho agar tumheñ ‘ilm nahiñ”.

قال النبي صلى الله عليه وسلم - طلب العلم فريضة على كل مسلم ومسلمه -

Tarjamah:- “‘Ilm-e-deen seekhna har mard va ‘aurat par farz hai”.

Qur'an-e-Majeed ki muta'addid Aayaat-e-Mubaarakah mein 'ilm-e-deen ke husool par zor diya gaya hai aur kaseer Ahaadees-e-Mubaarakah fazeelat-e-'ilm-e-deen mein marvi haiñ, bandah-e-momin jaise-jaise ahkaam-e-shara' ka mukallaf hoga us par un ahkaam ke 'ilm ka husool (haasil karna) farz hoga.

Magar afsos sad afsos ki din-ba-din musalmanoñ mein deen se doori badhti ja rahi hai aur ab haalaat yahañ tak kharaab ho chuke haiñ ke logoñ ko apne roz-marra ke zaroori masaail tak ka 'ilm nahiñ hota.

Aap khud gaur farmayeñ ke barr-e-aa'zam Asia jisme Urdu ka tabqah ziyadah paaya jaata hai yahañ 'Ulama-e-Haq Ahl-e-Sunnah va Jama'at ne badi jaan-fishaani (bahut mehnat) kar ke fiqhi masaail ko jo 'Arabi zubaan mein kutub-e-fiqah mein maujood the use urdu zubaan mein kar ke qaum ke saamne pesh kiya, usi ki ek kadi fiqhi masaail ka ek 'azeem encyclopedia “Bahaar-e-Shari'at” bhi hai jo tanha ek 'azeem 'aalim-e-rabbaani Khalifa-e-Aa'la-Hazrat Sadrush-Shari'ah abul-ula 'allama hakeem Amjad 'Ali Aa'zmi (عليه الرحمة) ki kaawishoñ ka nateeja hai jis mein Fiqh-e-Hanafi ke saheeh, raajeh, muftaa-bihi masaail ko urdu zubaan mein jama' kiya gaya hai. Yeh kitaab deeni zaroori masaail seekhne ke liye kaafi hai.

Magar is daur ka alamiya (gham ki baat) yeh hai ke log ab is qadr maghrib ke ghulaam ho chuke haiñ aur school aur college ke maahol ne english zubaan ka aisa rang bhar diya hai ke din-ba-din ab musalmanoñ ki ek badi jama'at urdu 'arabi zubaan se bhi na-waaqif hoti chali ja rahi hai. Aise mein zaroorat is baat ki thi ke kisi tarah deeni masaail ko roman english zubaan mein logoñ ke saamne pesh kiya jaye.

Pesh-e-nazar yeh kitaab isi silsile ki koshish hai hamaare muhibb-e-mohtaram 'aali janaab Mohammad Asif Raza Sahaab Qadri Razvi ki mohtaram koi 'aalim faazil nahiñ al-battah deeni jazba rakhte haiñ. Sarkaar Shahzada-e-'Aala Hazrat Jaanasheene-Huzoor Mufti-e-Aa'zam-e-Hind Tajush-shari'ah 'Allamah Akhtar Raza Khan Qadri Azhari (عليه الرحمة) ke silsila-e-iraadat mein daakhil hone ke baa'd inka deeni shaghaf badha aur maujooda haalaat ko dekh kar unhoñ ne yeh kaam karne ki khwaahish zaahir ki, faqeer-e-qaadri ne hauslah diya chunke iraadah Bahaar-e-Shari'at ko roman mein karne ka tha, is liye hamne inhein Shahzaada-e-Sadrush-Shari'ah Muhaddis-e-Kabeer Ameer-ul-Momineen Fil-Hadees Ustaaz-ul-'Ulama 'Allamah Zia-ul-Mustafah Qadri Razvi Amjadi se apne hawaale se raabta karne ko kaha bihamdihita'ala hazrat ne dua'yein diñ. Aur apne dost faazil maulana Naseem (amjadi) ke saath milkar inhone kitaab ki taaleef (editing) ka kaam shuru' kiya.

Kayi saalon ki koshishon ke baa'd nazar-e-saani karne ke baa'd yeh kitaab Bahaar-e-Shari'at (5-hisse) roman-english mein aap ke saamne hai. Faqeer-e-qaadri ne poori tawajjuh se asl kitaab se sun kar milaaya dekha behtar paaya. Magar hazaaron koshishon ke bawajood agar ba-taqaza-e-bashari kahiñ koi kami-beshi rah gayi ho to ittila' farmayein taake is ki islaah ho sake.

Allah (عزوجل) ki baargaah mein du'a hai ke Maula-Ta'ala apne Habeeb (ﷺ) ke sadqe ise qubool farmaaye aur musalmanon ke liye nafa' bakhsh banaaye Aameen.

(Du'a ko Bandah-e-'Aasi. Faqeer-e-Qadri Gadaa-e-Nizaami Badruddin Ahmed Khan Razvi Misbahi, Baani-e-Markaz Ziya-us-Sunnah (Aazad-Nagar, Beluvai, Mangalore, South-Karnataka, India).

Translator's Note:-

[1].Bracket mein jo likha gaya hai woh sirf samajhne ke liye hai, english aur urdu donoñ mein likha gaya hai.

[2].Is roman urdu Baahar-e-Shari'at mein agar kuch ghalti mil jaye maslan: jaaiz ya na-jaaiz waghairah to is e-mail-id "bahaar786313@gmail.com" ko e-mail karke ittila' karde.

[3].Aur koi is ghalti ko daleel na banaaye.

[4].Adobe-reader mein agar koi sentence search karni ho to 2 word ke darmiyaan double space dein.

Introduction To Bahaar-e-Shari'at

- Volume 01: Imaan Aur 'Aqaaid**
- Volume 02: Tahaarat (Paaki)**
- Volume 03: Namaaz**
- Volume 04: Namaaz, Maut Aur Janaazah**
- Volume 05: Zakaat Aur Rozah**
- Volume 06: Hajj**
- Volume 07: Nikaah, Hurmat-e-Musaaharat**
- Volume 08: Talaaq, Eela, Zihaar, Iddat**
- Volume 09: Qasam, Mannat, Islami-Saza, Kaffara, Kalimat-e-Kufr**
- Volume 10: Pada Hua Maal, Gumshudah, Karobari-Shirkat, Waqf**
- Volume 11: Khareed-o-Farokht (Purchase & Sales)**
- Volume 12: Kafaalat, Qaza, Wakaalat, Shahaadat Aur Iftaa**
- Volume 13: Daa'wa, Iqraar Aur Sulah**
- Volume 14: Muzaarabat, 'Aariyat (Loans), Hibah (Gifts), Ijaarah**
- Volume 15: Ghasab, Shuf'ah, Zibah, Qurbaani, Aqeeqah**
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- Volume 17: Taharri, Shikaar, Rahen (Pawns) Aur Janaayaat**
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

Zakaat Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (۳) }

[Surah-e-Baqarah, Aayat-3]

Tarjamah:- “Aur muttaqi woh haiñ ke hamne jo unheñ diya hai, usme se hamaari raah mein kharch karte haiñ.”

Aur Farmata Hai:-

{ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا }

[Surah-e-Taubah, Aayat-103]

Tarjamah:- “Unke maalon mein se Sadqah lo, iski wajah se unheñ paak aur sutrah bana do.”

Aur Farmata Hai:-

{ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (۴) }

[Surah-e-Mu'minoon (23), Aayat-4]

Tarjamah:- “Aur falaah paate woh haiñ jo Zakaat ada karte haiñ.”

Aur Farmata Hai:-

{ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۚ وَهُوَ خَيْرُ الرَّازِقِينَ (۳۹) }

[Surah-e-Saba (34), Aayat-39]

Tarjamah:- “Aur jo kuch tum kharch karoge Allah-Ta'ala uski jagah aur dega aur woh behtar rozi dene wala hai.”

Aur Farmata Hai:-

{مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ (۲۶۱)} الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى ۖ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (۲۶۲) قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى ۗ وَاللَّهُ غَنِيٌّ حَلِيمٌ (۲۶۳)}

[Surah-e-Baqarah (2), Aayat-261-262-263]

Tarjamah:- “Jo log Allah (عزوجل) ki raah mein kharch karte hain unki kahaawat us daanah ki hai jis se 7 baalein niklin. Har baal mein 100 daane aur Allah (عزوجل) jise chaahta hai ziyadah deta hai aur Allah (عزوجل) usa'at wala, bada 'ilm wala hai. Jo log Allah (عزوجل) ki raah mein apne maal kharch karte phir kharch karne ke baad na ehsaan jataate, na aziyyat dete hain, unke liye unka sawaab unke Rab ke huzoor hai aur na unpar kuch khauf hai aur na woh ghamgeen honge. Acchi baat aur Maghfirat us Sadqah se behtar hai jiske baad aziyyat dena ho aur Allah (عزوجل) be-parwah hilm wala hai.”

Aur Farmata Hai:-

{لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (۹۲)}

[Surah Aal-e-Imraan, Aayat-92]

Tarjamah:- “Hargiz neki haasil na karoge jab tak usme se na kharch karo jise mahboob rakhte ho aur jo kuch kharch karoge Allah (عزوجل) use jaanta hai.”

Aur Farmata Hai:-

{لَيْسَ الْبِرَّ أَنْ تُولُوا وَجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ الْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ۚ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي الرِّقَابِ ۚ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ ۗ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۗ وَوَلَٰئِكَ هُمُ الْمُتَّقُونَ (۱۷۷)}

[Surah-e-Baqarah (2), Aayat-177]

Tarjamah:- “Neki iska naam nahiñ ke mashriq va maghrib ki taraf muh kardo, Neki to uski hai jo Allah (عزوجل) aur pichhle din aur Malaai kah va Kitaab va Ambiya par Imaan laya aur maal ko uski muhabbat par rishtedaaron aur yateemon aur miskeenon aur musaafir aur saaleen ko aur gardan chhudaane mein diya aur Namaaz qaim ki aur Zakaat di aur nek woh log hain ke jab koi muahadah karein to apne ‘ahd ko poora karein aur takleef va museebat aur ladaayi ke waqt sabr karne wale woh log sacche hain aur wahi log muttahi hain.

Aur Farmata Hai:-

{وَلَا يَحْسِبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا أَنَّهُمْ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ ۚ بَلْ هُوَ شَرٌّ لَّهُمْ ۚ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ ۚ}

[Surah Aal-e-Imraan (3), Aayat-180]

Tarjamah:- “Jo log bukhhl karte hain uske saath jo Allah (عزوجل) ne apne fazl se unhein diya. Woh yeh gumaan na karein ke yeh unke liye behtar hai balke yeh unke liye bura hai. Us cheez ka Qayamat ke din unke gale mein tauq daala jayega jiske saath bukhhl kiya.”

Aur Farmata Hai:-

{وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ ۖ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٣٤) يَوْمَ يُخَالِي عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۚ هَذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ (٣٥)}

[Surah-Taubah (9), Aayat-34-35]

Tarjamah:- “Jo log sona aur chaandi jama’ karte aur use Allah (عزوجل) ki raah mein kharch nahiñ karte hain, unhein dard-naak ‘azaab ki khush-khabri suna do, jis din Aatish-e-Jahannam mein woh tapaaye jayenge aur unse unki peshaniyaan aur karwatein aur peethein daaghi jayengi (aur unse kaha jayega) yeh woh hai jo tumne apne nafs ke liye jama’ kiya tha, to ab chako jo jama’ karte the.”

Neez Zakaat ke bayaan mein ba-kasrat Aayaat waarid hain jinse uska muhtam-bish-shaan hona zaahir (ya’ni jis se zakaat ki shaan va ‘azmat zaahir hoti hai).

Ahaadees Iske Bayaan Meiñ Bahut Haiñ Baa'z Unme Se Yeh Haiñ:-

Hadees 01-02:- Saheeh Bukhari Shareef meiñ Abu Hurairah (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: “Jisko **Allah-Ta’ala** maal de aur woh uski Zakaat ada na kare, to Qayamat ke din woh maal ganje saamp ki soorat meiñ kar diya jayega, jiske sar par 2 chittiyaañ hongí. Woh saamp uske gale meiñ tauq bana kar daal diya jayega, phir uski baachheñ pakdega aur kahega: maiñ tera maal huñ, maiñ tera khazaanah huñ.” Iske baa’d **Huzoor** (ﷺ) ne is Aayat ki tilaawat ki: {وَلَا يَخْصِبَنَّ الزَّيْنُ يَخْلُونَ} Al-Aayah (ya’ni poori Aayat-e-Kareemah). Isi ke misl Tirmizi va Nasaa’i va Ibn-e-Maajah ne ‘Abdullah Bin Mas’ood (رضي الله عنه) se Riwaayat ki.

Hadees 03:- Ahmad ki Riwaayat Abu Hurairah (رضي الله عنه) se yuñ hai: “Jis maal ki Zakaat nahiñ di gayi, Qayamat ke din woh ganja saamp hoga, maalik ko daudaayega woh bhaagega yahañ tak ke apni ungliyaañ uske muh meiñ daal dega.”

(Note:- Saamp jab hazaar baras ka hota hai to uske sar par baal nikalte haiñ aur jab 2 hazaar baras ka hota hai, woh baal gir jaate haiñ aur woh ganja hota hai. Aur jo saamp jitna puraana hota hai utna hi uska zaher tez hota hai).

Hadees 04-05:- Saheeh Muslim Shareef meiñ Abu Hurairah (رضي الله عنه) se Marvi, farmate haiñ (ﷺ): “Jo shakhs sone chaandi ka maalik ho aur uska haq ada na kare, to jab Qayamat ka din hoga uske liye aag ke pattar (dhaat ka patla tukda) banaaye jayenge un par Jahannam ki aag bhadkaai jayegi aur unse uski karwat aur peshaani aur peeth daaghi jayegi, jab thande hone par ayenge phir waise hi kar diye jayenge. Yeh mu’aamalah us din ka hai jiski miqdaar 50 hazaar baras hai yahañ tak ke Bandoñ ke darmiyaan faislah ho jaye, ab woh apni raah dekhega khwaah Jannat ki taraf jaye ya Jahannam ki taraf. Aur Uunt ke baare meiñ farmaya: “Jo iska haq nahiñ ada karta, Qayamat ke din hamwaar maidaan meiñ lita diya jayega aur woh Uunt sab ke sab nihaayat farbah (mote-taaze) ho kar ayenge, paauñ se use raundenge aur muh se kaatenge, jab unki pichhli Jama’at guzar jayegi pahli lautegi aur Gaay aur Bakriyoñ ke baare meiñ farmaya ke: us shakhs ko

hamwaar maidaan mein litaayenge aur woh sab ki sab aayengi, na unme mude huye seengh ki koi hogi, na be-seengh ki, na toote seengh ki aur seenghoñ se maarengi aur khuroñ se raundengi.” Aur isi ke misl Saheehain mein Uunt aur Gaay aur Bakriyon ki Zakaat na dene mein Abu Zar (رضي الله عنه) se Marvi.

Hadees 06:- Saheeh Bukhari va Muslim mein Abu Hurairah (رضي الله عنه) se Marvi, ke **Rasoolullah** (ﷺ) ke baa'd jab Siddiq-e-Akbar (رضي الله عنه) Khalifah huye, us waqt Aa'raab mein kuch log kaafir ho gaye (ke zakaat ki farziyat se inkaar kar baithe), Siddiq-e-Akbar ne un par Jihaad ka hukm diya, Ameer-ul-Momineen Farooq-e-Aa'zam (رضي الله عنه) ne kaha: unse aap kyun kar qitaal (jang) karte haiñ, ke **Rasoolullah** (ﷺ) ne to yeh farmaya hai: mujhe hukm hai ke logoñ se ladun yahan tak ke لا إِلَهَ إِلَّا اللَّهُ kahein aur jisne لا إِلَهَ إِلَّا اللَّهُ kah liya, usne apni jaan aur maal bacha liya, magar Haq-e-Islaam mein aur uska hisaab Allah (عز وجل) ke zimmah hai (ya'ni yeh log to لا إِلَهَ إِلَّا اللَّهُ kahne waale haiñ, in par kaise Jihaad kiya jayega), Siddiq-e-Akbar ne farmaya: Khuda ki Qasam! Main us se Jihaad karunga, jo Namaaz va Zakaat mein Tafreeq (farq) kare (ke Namaaz ko Farz maane aur Zakaat ki farziyat se inkaar kare), Zakaat haq-ul-maal hai, Khuda ki Qasam! Bakri ka baccha jo **Rasoolullah** (ﷺ) ke paas haazir kiya karte the, agar mujhe dene se inkaar karenge to is par unse Jihaad karunga, Farooq-e-Aa'zam (رضي الله عنه) farmate haiñ: “Wallaah maine dekha ke **Allah-Ta'ala** ne Siddiq ka seenah khol diya hai. Us waqt maine bhi pahchaan liya ke wahi haq hai.”

Hadees 07:- Abu Dawood ne ‘Abdullah Bin ‘Abbaas رضي الله تعالى عنهما se Riwaayat ki, ke jab yeh Aayat-e-Kareemah (وَالَّذِينَ يَكْنُزُونَ الذَّهَبَ وَالْفِضَّةَ) naazil hui, Musalmanoñ par shaaq hui (samjhe ke chaandi sona jama' karna haraam hai to bahut diqqat ka saamna hoga), Farooq-e-Aa'zam (رضي الله عنه) ne kaha: main tumse museebat door kar doonga. Haazir-e-Khidmat-e-Aqdas huye ‘Arz ki: Ya **Rasoolullah** (ﷺ) yeh Aayat **Huzoor** (ﷺ) ke Ashaab par giraañ ma'loom hui. Farmaya ke: “**Allah-Ta'ala** ne Zakaat to is liye Farz ki ke tumhaare baaqi maal ko paak karde aur Mawaarees (ya'ni miraas) is liye Farz kiye ke tumhaare baa'd waloñ ke liye ho (ya'ni mutlaqan maal jama' karna haraam hota to Zakaat se maal ki Tahaarat na hoti, balke Zakaat kis cheez

par Waajib hoti aur Miraas kaahe mein jaari hoti, balke jama' karna haraam woh hai ke Zakaat na de) is par Farooq-e-Aa'zam (رضي الله عنه) ne Takbeer kahi.

Hadees 08:- Bukhari apni Taareekh mein aur Imaam Shaafa'ee va Bazaar va Baihiqi, Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Zakaat kisi maal mein na milegi, magar use halaak kar degi."

Baa'z 'Aimmah ne is Hadees ke yeh maa'ni bayaan kiye ke: Zakaat Waajib hui aur ada na ki aur apne maal mein milaaye raha, to yeh haraam us halaal ko halaak (tabaah) kar dega aur Imaam Ahmad ne yeh farmaya ke maa'ne (matlab) yeh haiñ ke: maal-daar shakhs maal-e-zakaat le to yeh maal-e-zakaat uske maal ko halaak kar dega, ke Zakaat to Faqeeron ke liye hai aur donoñ maa'ne (matlab) saheeh haiñ.

Hadees 09:- Tabraani ne Ausat mein Buraidah (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) farmate haiñ: "Jo qaum Zakaat na degi, **Allah-Ta'ala** use Qahat mein mubtala farmayega."

Hadees 10:- Tabraani ne Ausat mein Farooq-e-Aa'zam (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) farmate haiñ: "Khushki va Tari mein jo maal Talaf (barbaad/zaaye') hota hai, woh Zakaat na dene se Talaf hota hai."

Hadees 11:- Saheehain mein Ahnaf Bin Qais se Marvi, Sayyiduna Abu Zar (رضي الله عنه) ne farmaya: "Unke sar-e-pistaan par Jahannam ka garam patthar rakhenge, ke seenah tod kar shaanah se nikal jayega aur shaanah ki haddi par rakhenge ke haddiyaañ todta seenah se niklega." Aur Saheeh Muslim Shareef mein yeh bhi hai ke maine **Nabi** (ﷺ) ko farmate suna ke: "Peeth tod kar karwat se niklega aur guddi tod kar peshaani se."

Hadees 12:- Tabraani Ameer-ul-Momineen 'Ali (كرم الله تعالى وجهه الكريم) se Raavi, ke farmate haiñ (ﷺ): "Faqeer hargiz nange bhooke hone ki takleef na uthaayenge magar maaldaaron ke haathon, Sunlo! Aise Tawangaron (maaldaaron) se **Allah-Ta'ala** sakht hisaab lega aur unhein dard-naak 'azaab dega."

Hadees 13:- Neez Tabraani Anas (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): "Qayamat ke din Tawangaron ke liye Mohtaajon ke haathon se kharaabi

hai.” Mohtaaj ‘arz karenge: hamaare huqooq jo tune unpar Farz kiye the, unhoñ ne zulman na diye. **Allah** (ﷻ) farmayega: “Mujhe qasam hai apni ‘Izzat va Jalaal ki, ke tumheñ apna qurb ‘ataa karuñga aur unheñ door rakhunga.”

Hadees 14:- Ibn-e-Khuzaimah va Ibn-e-Habbaan apni Saheeh mein Abu Hurairah (رضي الله عنه) se Raavi, ke farmate haiñ (ﷺ): “Dozakh mein sab se pahle 3 shakhs jayenge, unme ek woh Tawangar (ya’ni maal-daar) hai ke apne maal mein **Allah** (ﷻ) ka haq ada nahiñ karta.”

Hadees 15:- Imaam Ahmad Musnad mein ‘Ammarah Bin Hazm (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “**Allah** (ﷻ) ne Islaam mein 4 cheezeñ Farz ki haiñ, jo inme se 3 ada kare, woh use kuch kaam na dengi jab tak poori chaaron na baja laye. Namaaz, Zakaat, Rozah-e-Ramzaan, Hajj-e-Baitullah.”

Hadees 16:- Tabraani Kabeer mein Ba-Sanad-e-Saheeh Raavi, ‘Abdullah Bin Mas’ood (رضي الله عنه) farmate haiñ: hameñ hukm diya gaya ke Namaaz padheñ aur Zakaat deñ aur jo Zakaat na de uski Namaaz qubool nahiñ.”

Hadees 17:- Saheehain va Musnad-e-Ahmad va Sunan-e-Tirmizi mein Abu Hurairah (رضي الله عنه) se Marvi, farmate haiñ (ﷺ): “Sadqah dene se maal kam nahiñ hota aur Bandah kisi ka qusoor mu’aaf kare to **Allah-Ta’ala** uski ‘izzat hi badhaayega aur jo **Allah** (ﷻ) ke liye tawaazu’ (‘aajizi/inkisaari) kare, **Allah** (ﷻ) use buland farmayega.”

Hadees 18:- Bukhari va Muslim unhiñ se Raavi, farmate haiñ (ﷺ): “Jo shakhs **Allah** (ﷻ) ki raah mein joda kharch kare, woh Jannat ke sab darwaazon se bulaaya jayega aur Jannat ke kayi darwaaze haiñ, jo Namaazi hai Darwaazah-e-Namaaz se bulaaya jayega, jo Ahl-e-Jihaad se hai Darwaazah-e-Jihaad se bulaaya jayega aur jo Ahl-e-Sadqah se hai Darwaazah-e-Sadqah se bulaaya jayega, jo Rozah-daar hai Baab-ur-Rayyaan se bulaaya jayega.” Siddiq-e-Akbar ne ‘arz ki: iski to kuch zaroorat nahiñ ke har darwaaze se bulaaya jaye (ya’ni maqsood dukhool-e-jannat hai, woh ek darwaaze se haasil hai) magar koi hai aisa jo sab darwaazon se bulaaya jaye?. Farmaya: “Haañ aur maiñ ummeed karta huñ ke tum unme se ho.”

Hadees 19:- Bukhari va Muslim va Tirmizi va Nasaa'i va Ibn-e-Maajah va Ibn-e-Khuzaimah, Abu Hurairah (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: "Jo shakhs khajoor baraabar halaal kamaayi se Sadqah kare aur **Allah** (عزوجل) nahiñ qubool farmata magar halaal ko, to use **Allah-Ta'ala** Dast-e- Raast (ya'ni Dast-e-Qudrat) se qubool farmata hai, phir ise uske maalik ke liye parwarish karta hai, jaise tum mein koi apne bachhere (ya'ni ghode ke bacche) ki tarbiyat karta hai, yahañ tak ke woh Sadqah pahaad baraabar ho jaata hai."

Hadees 20-21:- Nasaa'i va Ibn-e-Maajah apni Sunan mein va Ibn-e-Khuzaimah va Ibn-e-Habbaan apni Saheeh mein aur Haakim ne Ba-Ifaada-e-Tasheeh Abu Hurairah va Abu Sa'eed رضي الله تعالى عنهما se Riwaayat ki, ke **Rasoolullah** (ﷺ) ne Khutbah padha aur yeh farmaya ke: "Qasam hai! Uski jiske haath mein meri jaan hai." Isko 3 baar farmaya phir sar jhuka liya, to ham sabne sar jhuka liye aur rone lage, yeh nahiñ ma'loom ke kis cheez par qasam khaayi. Phir **Huzoor** (ﷺ) ne Sar-e-Mubaarak utha liya aur Chehra-e-Aqdas mein khushi numaayaañ (zaahir) thi, to hamein yeh baat surkh uuntoñ se ziyadah pyaari thi aur farmaya: "Jo Bandah paanchoñ Namaazein padhta hai aur Ramzaan ka Rozah rakhta hai aur Zakaat deta hai aur saatoñ kabeerah gunaahoñ se bachta hai, uske liye Jannat ke darwaaze khol diye jayenge aur us se kaha jayega ke salaamti ke saath daakhil ho."

Hadees 22:- Imaam Ahmad ne Ba-Riwaayat-e-Siqat Anas Bin Maalik (رضي الله عنه) se Riwaayat ki, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: "Apne maal ki Zakaat nikaal, ke woh paak karne wali hai tujhe paak kardegi aur rishtedaaron se sulook kar aur miskeen aur padosi aur saail (maangne waale) ka haq pahchaan."

Hadees 23:- Tabraani ne Ausat va Kabeer mein Abu Darda (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: "Zakaat Islaam ka Pul hai."

Hadees 24:- Tabraani ne Ausat mein Abu Hurairah (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) farmate haiñ: "Jo mere liye 6 cheezoñ ki kafaalat kare, main uske liye Jannat ka zaamin hun." Maine 'arz ki: woh kya haiñ Ya **Rasoolullah** (ﷺ). Farmaya: "Namaaz va Zakaat va Amaanat va Sharmgaah va Shikam (pet) va Zubaan."

Hadees 25:- Bazaar ne 'Alqamah (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: "Tumhaare Islaam ka poora hona yeh hai ke apne Amwaal (maaloon) ki Zakaat ada karo."

Hadees 26:- Tabraani ne Kabeer mein Ibn-e-'Umar رضي الله تعالى عنهما se Riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: "Jo **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) par Imaan laata hai, woh apne maal ki Zakaat ada kare aur jo **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) par Imaan laata hai, woh haq bole ya sukoot kare ya'ni buri baat zubaan se na nikaale aur jo **Allah** va **Rasool** (عز وجل و صلى الله تعالى عليه وسلم) par Imaan laata hai, woh apne mehmaan ka ikraam ('izzat) kare."

Hadees 27:- Abu Dawood ne Hasan Basri se Mursalan aur Tabraani va Baihiqi ne ek Jama'at-e-Sahaaba-e-Kiraam رضي الله تعالى عنهم se Riwaayat ki, ke **Huzoor** (ﷺ) farmate hain ke: "Zakaat dekar apne maaloon ko mazboot qilo'n mein karlo aur apne bimaaron ka 'ilaaj Sadqah se karo aur Balaa naazil hone par Du'a va Tazarru' (giriya va zaari) se isti'aanat karo (ya'ni madad maango)."

Hadees 28:- Ibn-e-Khuzaimah apni Saheeh aur Tabraani Ausat aur Haakim Mustadrak mein Jaabir (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate hain: "Jisne apne maal ki Zakaat ada kardi, beshak **Allah-Ta'ala** ne us se shar door farma diya."

Masaail-e-Fiqhiyyah:-

Zakaat Shari'at mein **Allah** (عز وجل) ke liye maal ke ek hissah ka jo shara' ne muqarrar kiya hai Musalmaan Faqeer ko maalik kar dena hai aur woh Faqeer na haashmi ho, na haashmi ka azaad kardah ghulaam aur apna nafa' us se bilkul juda karle (ya'ni us se koi munaafa' maqsood na ho). [Durr-e-Mukhtaar]

Mas'alah-01: Zakaat Farz hai, uska munkir (inkaar karne wala) Kaafir aur na dene wala Faasiq aur Qatl ka mustahiq aur ada mein taakhir (der) karne wala gunahgaar aur mardu'dush-shahaadat hai (ya'ni uski gawaahi qaabil-e-qubool nahiin). [Aalamgiri]

Mas'alah-02: Mubaah kar dene se Zakaat ada na hogi, maslan: Faqeer ko ba-niyyat-e-zakaat (zakaat ki niyyat se) khaana khila diya Zakaat ada na hui,

ke maalik kar dena nahiñ paaya gaya, haañ agar khaana de diya ke chahe khaaye ya le jaye, to ada ho gayi. Yunhi ba-niyyat-e-zakaat Faqeer ko kapda de diya ya pahna diya (zakaat) ada ho gayi. [Durr-e-Mukhtaar]

Mas`alah-03: Faqeer ko ba-niyyat-e-zakaat makaan rahne ko diya Zakaat ada na hui ke maal ka koi hissah use na diya balke manfa'at (ya'ni faaide/benefit) ka maalik kiya. [Durr-e-Mukhtaar]

Mas`alah-04: Maalik karne mein yeh bhi zaroori hai ke aise ko de jo qabzah karna jaanta ho, ya'ni aisa na ho ke phenk de ya dhoka khaaye warnah ada na hogi, maslan: nihaayat chhote baccha ya paagal ko dena. Aur agar baccha ko itni 'aql na ho to uski taraf se uska baap jo faqeer ho ya wasi ya jiski nigraani mein hai qabzah karein. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-05: Zakaat Waajib hone ke liye chand shartein hain:

[01].Musalmaan Hona.

[02].Buloogh (Baaligh).

[03].‘Aaqil.

[04].Aazaad Hona.

[05].Nisaab.

[06].Maal Ba-Qadr-e-Nisaab Uski Milk (Qabzah/Ownership) Mein Hona.

[07].Poore Taur Par Uska Maalik Ho.

[08].Nisaab Haajat-e-Asliyah Se Faarigh Ho.

[09].Maal-e-Naami Hona.

[10].Saal Guzarna).

[01].Musalmaan Hona:-

Kaafir par Zakaat waajib nahiñ, ya'ni agar koi kaafir musalmaan huwa to use yeh hukm nahiñ diya jayega ke zamaana-e-kufr ki Zakaat ada kare.

[General-Books] معاذ الله koi Murtad ho gaya to zamaana-e-islam mein jo Zakaat nahiñ di thi saaqit ho gayi. [‘Aalamgiri]

(Note:-) Murtad ya'ni jo shakhs musalmaan hone ke baa'd phir se kaafir ho jaye use kahte haiñ).

Mas'alah-06: Kaafir Daar-ul-Harb mein Musalmaan huwa aur wahiñ chand baras tak Iqaamat ki phir Daar-ul-Islaam mein aaya, agar usko ma'loom tha ke maal-daar musalmaan par Zakaat Waajib hai, to us zamaana ki Zakaat Waajib hai warnah nahiñ. Aur agar Daar-ul-Islaam mein musalmaan huwa aur chand saal ki Zakaat nahiñ di to unki Zakaat Waajib hai, agarche kahta ho ke mujhe Farziyat-e-Zakaat ka (ya'ni zakaat farz hone ka) 'ilm nahiñ, ke Daar-ul-Islaam mein Jahal (na-jaanna) 'uzr nahiñ. [**'Aalamgiri; Waghairah**]

[02].Buloogh:- (ya'ni baaligh hona)

[03]. 'Aaqil:- (ya'ni 'aql mand hona)

Na-Baaligh par Zakaat Waajib nahiñ aur Junoon (paagal-pan) agar poore saal ko gher le to Zakaat Waajib nahiñ aur agar saal ke awwal-aakhir mein ifaaqah hota hai (ya'ni junoon jaata rahta hai), agarche baaqi zamaana Junoon mein guzarta hai to (zakaat) Waajib hai aur Junoon agar Asli ho ya'ni Junoon hi ki haalat mein Buloogh (baaligh) huwa, to uska saal hosh aane se shuru' hoga. Yunhi agar (junoon) 'Aarzi (temporary) hai magar poore saal ko gher liya, to jab ifaaqah (recovery) hoga us waqt se saal ki ibtida (shuru'aat) hogi. [**Jauhirah; 'Aalamgiri; Raddul-Muhtaar**]

(Note:-) Chunke Zakaat ke liye raqam, sona, chaandi ya maal par saal guzarna shart hai, is liye yeh dekhna zaroori hai ke Maalik-e-Nisaab kis taareekh se huwa).

Mas'alah-07: Bohre (bahut ziyadah be-waqoof) par Zakaat Waajib nahiñ, jabke usi haalat mein poora saal guzre aur agar kabhi kabhi use ifaaqah (recovery) bhi hota hai to (zakaat) Waajib hai. Jis par ghashi (behoshi) taari hui us par Zakaat Waajib hai, agarche ghashi kaamil (poore) saal-bhar tak ho. [**'Aalamgiri; Raddul-Muhtaar**]

[04].Aazaad Hona:-

Ghulaam par Zakaat Waajib nahiñ, agarche **Maazon** ho (ya'ni uske maalik ne tijaarat ki ijaazat di ho) ya **Mukaatab** (ya'ni woh ghulaam jiska aaqa

maal ki ek miqdaar muqarrar karke yeh kah de ke itna ada karde to aazaad hai aur ghulaam use qubool bhi karle) ya **Umm-e-Walad** (ya'ni woh laundi jiske baccha paida huwa aur maula ne iqraar kiya ke yeh mera baccha hai) ya **Mustasaa'** (ya'ni ghulaam-e-mushtarak jisko ek shareek ne aazaad kar diya aur chunke woh maaldaar nahiñ hai, is wajah se baaqi shareekoñ ke hisse kama kar poore karne ka use hukm diya gaya). [**Aalamgiri; Waghairah**]

Mas`alah-08: Maazoon ghulaam ne jo kuch kamaaya hai uski Zakaat na us par hai na uske maalik par, haañ jab maalik ko de diya to ab un barsoñ ki bhi Zakaat maalik ada kare, jabke ghulaam-e-maazoon Dain (qarz) mein mustaghraq (dooba) na ho, warnah uski kamaayi par mutlaqaan Zakaat Waajib nahiñ, na maalik ke qabzah karne ke pahle na baa'd. [**Raddul-Muhtaar**]

Mas`alah-09: Mukaatab ne jo kuch kamaaya uski Zakaat Waajib nahiñ, na us par na uske maalik par, jab maalik ko de de aur saal guzar jaye, ab basharaa`it-e-zakaat maalik par Waajib hogi aur guzashta (ya'ni guzre huye) barsoñ ki Waajib nahiñ. [**Raddul-Muhtaar**]

[05].Maal Ba-Qadr-e-Nisaab Uski Milk (Qabzah) Mein Hona:-

Agar Nisaab se kam hai to Zakaat Waajib na hui. [**Tanweer; 'Aalamgiri**]

[06].Poore Taur Par Uska Maalik Ho:- Ya'ni us par qaabiz bhi ho.

Mas`alah-10: Jo maal gum gaya, ya dariya mein gir gaya, ya kisi ne ghasab (na-jaaiz qabzah) kar liya aur uske paas ghasab ke gawaah na hoñ, ya jangal mein dafan kar diya tha aur yeh yaad na raha ke kahaañ dafan kiya tha, ya anjaan ke paas amaanat rakhi thi aur yeh yaad na-raha ke woh kaun hai, ya Madyoon (qarz-daar) ne Dain (qarz) se inkaar kar diya aur iske paas gawaah nahiñ, phir yeh amwaal (maal) mil gaye, to jab tak na-mile the us zamaana ki Zakaat Waajib nahiñ. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas`alah-11: Agar Dain (qarz) aise par hai jo iska iqraar karta hai magar ada mein der karta hai, ya Naadaar (ghareeb) hai, ya Qazi ke yahañ uske Muflis (ghareeb/mohtaaj) hone ka hukm ho chuka, ya woh munkir hai (ya'ni inkaar karta hai) magar uske paas gawaah maujood haiñ, to jab maal milega saal-e-guzashta (guzre huye saaloñ) ki bhi Zakaat Waajib hai. [**Tanweer**]

Mas`alah-12: Charaayi ka jaanwar agar kisi ne ghasab (na-jaaiz qabzah) kiya, agarche woh iqraar karta ho, to milne ke baa'd bhi us zamaana ki Zakaat Waajib nahiñ. [Khania]

Mas`alah-13: Ghasab (ya'ni na-jaaiz qabzah) kiye huye ki Zakaat Ghaasib par (ya'ni na-jaaiz qabzah karne waale par) Waajib nahiñ ke yeh uska maal hi nahiñ, balke Ghaasib par yeh Waajib hai ke jiska maal hai use wapas de. Aur agar Ghaasib ne us maal ko apne maal mein khalt kar diya (ya'ni mila diya) ke Tameez na-mumkin ho aur uska apna maal ba-qadr-e-nisaab hai to ab majmu'ah (ya'ni total) par Zakaat Waajib hai. [Raddul-Muhtaar]

(Note:-) Ba-qadr-e-Nisaab ka matlab yeh hai ke itna Paisa ya Sona, Chaandi, ya Maal hona jis par Zakaat Farz ho).

Mas`alah-14: Ek ne dusre ke maslan 1000 rupiye Ghasab (na-jaaiz qabzah) kar liye phir wahi rupiye us se kisi aur ne Ghasab karke kharch kar daale aur un donoñ Ghaasiboñ ke paas hazaar-hazaar rupiye apni milk ke (ya'ni apne khud ke) haiñ, to Ghaasib-e-Awwal par Zakaat Waajib hai dusre par nahiñ. [Aalamgiri]

(Note:-) Hazaar-hazaar rupiye hone ka matlab yeh hai Ghaasib-e-Awwal ki apni raqam aur Ghasab (na-jaaiz qabzah) ki hui raqam donoñ milaakar agar ba-qadr-e-nisaab hoti hai to Ghaasib-e-Awwal par Zakaat Waajib hai. Dusre Ghaasib par is liye Waajib nahiñ hogi, kyun ke Ghasab ki hui raqam dusre Ghaasib ke maal mein shaamil nahiñ ki jayegi, shaamil na karne ki soorat mein uski raqam nisaab ki miqdaar ko nahiñ pahunchti. Hazaar rupiye ki qaid is zamaane mein theek nahiñ hai, kyun ke sirf 2 hazaar rupiye ke maalik par Zakaat Waajib nahiñ, jis waqt urdu Baahar-e-Shari'at Tasneef ki gayi thi us waqt 2 hazaar ki raqam Nisaab ko pahunchti thi).

Mas`alah-15: Shai-Marhoon (ya'ni girvi rakhi hui cheez) ki Zakaat na Murtahin (ya'ni jiske paas girvi rakhi gayi ho) par hai, na Raahin par (ya'ni girvi rakhne waale par), Murtahin to maalik hi nahiñ aur Raahin ki milk taam nahiñ ke uske qabzah mein nahiñ. Aur baa'd Rehan chhudaane ke bhi un barsoñ ki Zakaat Waajib nahiñ. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-16: Jo maal Tijaarat ke liye khareeda aur saal-bhar tak us par qabzah na kiya, to qabzah ke qabl (pahle) Mushtari (khareedaar/buyer) par

Zakaat Waajib nahiñ aur qabzah ke baa'd us saal ki bhi Zakaat Waajib hai.

[Durr-e-Mukhtaar; Raddul-Muhtaar]

[07].Nisaab Ka Dain (Qarz) Se Faarigh Hona:-

Mas'alah-17: Nisaab ka maalik hai magar us par Dain (qarzhah) hai ke ada karne ke baa'd Nisaab nahiñ rahti, to Zakaat Waajib nahiñ, khwaah woh Dain Bandah ka ho, jaise: Qarz, Zar-e-Saman (ya'ni khareedi gayi cheez ki qeemat) kisi cheez ka Taawaan (jurmaana), ya Allah (عزوجل) ka Dain ho jaise: Zakaat, Khiraaj maslan: koi shakhs sirf ek Nisaab ka maalik hai aur 2 saal guzar gaye ke Zakaat nahiñ di to sirf pahli saal ki Zakaat Waajib hai dusre saal ki nahiñ ke pahle saal ki Zakaat is par Dain hai, uske nikaalne ke baa'd Nisaab baaqi nahiñ rahti, lihaaza dusre saal ki Zakaat Waajib nahiñ. Yunhi agar 3 saal guzar gaye, magar teesre (saal) mein 1 din baaqi tha ke 5 dirham aur haasil huye, jab bhi pahle hi saal ki Zakaat Waajib hai ke dusre aur teesre saal mein Zakaat nikaalne ke baa'd Nisaab baaqi nahiñ, haañ jis din ke woh 5 dirham haasil huye us din se ek saal tak agar Nisaab baaqi rah jaye to ab is saal ke poore hone par Zakaat Waajib hogi. Yunhi agar Nisaab ka Maalik tha aur saal-e-tamaam par (saal mukammal hone par) Zakaat na di phir saare maal ko halaak kar diya, phir aur maal haasil kiya ke yeh ba-qadr-e-nisaab hai, magar saal-e-awwal ki Zakaat jo uske zimmah Dain hai usme se nikaalein to Nisaab baaqi nahiñ rahti, to is naye saal ki Zakaat Waajib nahiñ. Aur agar us pahle maal ko usne qasdan (jaanboojh kar) halaak na kiya, balke bila-qasd (baghair iradah ke) halaak ho gaya to uski Zakaat jaati rahi, lihaaza uski Zakaat Dain nahiñ, to is soorat mein is naye saal ki Zakaat Waajib hai. [‘Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-18: Agar khud Madyoon (qarz-daar) nahiñ magar Madyoon ka Kafeel (zamaanati) hai aur Kafaalat (ya'ni agar zaid rupiye nahiñ dega to mai zimmedaar hoon, jise zamaanat mein lena kahte haiñ) ke rupiye nikaalne ke baa'd Nisaab baaqi nahiñ rahti, Zakaat Waajib nahiñ, maslan: zaid ke paas hazaar rupiye haiñ aur ‘amr ne kisi se hazaar (rupiye) qarz liye aur zaid ne uski Kafaalat (zamaanat/surety) ki, to zaid par is soorat mein Zakaat Waajib nahiñ ke zaid ke paas agarche rupiye haiñ magar ‘amr ke qarz mein mustaghraq haiñ ke qarz-khwaah (qarz dene waale) ko ikhtiyaar hai zaid se mutaalba kare aur rupiye na milne par yeh ikhtiyaar hai ke

zaid ko qaid kara de, to yeh rupiye Dain mein mustaghraq haiñ, lihaaza Zakaat Waajib nahiñ. Aur agar 'amr ki 10 shakhsoñ ne Kafaalat ki aur sab ke paas hazaar-hazaar rupiye haiñ, jab bhi unme kisi par Zakaat Waajib nahiñ ke qarz-khwaah har ek se mutaalba kar sakta hai aur ba-soorat na-milne ke jisko chahe qaid kara de. [Raddul-Muhtaar]

Mas'alah-19: Jo **Dain-e-Mi'aadi** ho (ya'ni woh qarz jiski adaaigi ka waqt muqarrar hai) woh Mazhab-e-Saheeh mein Wujoob-e-Zakaat ka maane' nahiñ (ya'ni aisa qarzah hone par zakaat waajib rahti hai). [Raddul-Muhtaar]

Chunke 'aadatan Dain-e-Maher ka mutaalba nahiñ hota, lihaaza agarche shauhar ke zimmah kitna hi Dain-e-Maher ho jab woh Maalik-e-Nisaab hai, Zakaat Waajib hai. ['Aalamgiri] Khusoosan Maher-e-Mu'akhar jo 'aam taur par yahañ raa'ij (jaari) hai, jiski ada ki koi mi'aad (waqt/muddat) mu'ayyan (fixed) nahiñ hoti, iske mutaalba ka to 'aurat ko ikhtiyaar hi nahiñ, jab tak maut ya talaq waaqe' na ho.

Mas'alah-20: 'Aurat ka Nafqah (ya'ni roti, kapde waghairah ka kharch) shauhar par Dain (qarz) nahiñ qaraar diya jayega, jab tak Qazi ne hukm na diya ho ya donoñ ne baaham kisi miqdaar par Tasfiyah na kar liya ho (ya'ni donoñ ne aapas mein koi miqdaar par faislah na kar liya ho) aur agar yeh donoñ na hoñ to saaqit (mu'aaf) ho jayega, shauhar par uska dena Waajib na hoga, lihaaza Maane'-e-Zakaat (zakaat ko rokne wala) nahiñ. 'Aurat ke 'alaawah kisi rishtedaar ka Nafqah (expenses for living) us waqt Dain (qarz) hai jab ek mahina se kam zamaana guzra ho ya us rishtedaar ne Qazi ke hukm se qarz liya aur agar yeh donoñ baatein nahiñ to saaqit (mu'aaf) hai aur Maane'-e-Zakaat nahiñ (ya'ni zakaat deni hogi).

[Aalamgiri; Raddul-Muhtaar]

Mas'alah-21: Dain (qarz) us waqt Maane'-e-Zakaat (zakaat ko rokne wala) hai jab Zakaat Waajib hone se pahle ka ho aur agar Nisaab par saal guzarne ke baa'd huwa to Zakaat par is Dain (qarz) ka kuch asar nahiñ. [Raddul-Muhtaar; Waghairah]

Mas'alah-22: Jis Dain (qarz) ka mutaalba Bandoñ ki taraf se na ho uska is jagah e'tibaar nahiñ ya'ni woh Maane'-e-Zakaat nahiñ (ya'ni zakaat ko rokne waali nahiñ, zakaat deni hogi), maslan: Nazr va Kaffarah va Sadqah-e-Fitr

va Hajj va Qurbaani ke agar inke Masaarif (kharche) Nisaab se nikaalein to agarche Nisaab baaqi na rahe Zakaat Waajib hai. 'Ushr va Khiraaj Waajib hone ke liye Dain maane' (rokne waali) nahiin ya'ni agarche Madyoon (qarz-daar) ho, yeh cheezein us par Waajib ho jayengi. [Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairahuma]

Mas'alah-23: Jo Dain Asnaa-e-Saal (dauraan-e-saal) mein Aa'riz huwa ya'ni shuru' saal mein Madyoon (qarz-daar) na tha phir Madyoon ho gaya, phir saal-e-tamaam par 'alaawah Dain (qarz) ke Nisaab ka maalik ho gaya to Zakaat Waajib ho gayi, iski soorat yeh hai ke: farz karo qarz-khwaah (qarz dene wala) ne qarz mu'aaf kar diya, to ab chunke uske zimmah Dain na-raha aur saal bhi poora ho chuka hai, lihaaza Waajib hai ke abhi Zakaat de, yeh nahiin ke ab se ek saal guzarne par Zakaat Waajib hogi. Aur agar shuru' saal se Madyoon tha aur saal-e-tamaam (saal mukammal) par mu'aaf kiya, to abhi Zakaat Waajib na-hogi balke ab se saal guzarne par. [Raddul-Muhtaar; Waghairah]

Mas'alah-24: Ek shakhs Madyoon (qarz-daar) hai aur chand Nisaab ka maalik (hai) ke har ek se Dain (qarz) ada ho jaata hai, maslan: uske paas rupiye aur ashrafiyaañ bhi haiñ, Tijaarat ke asbaab (cheezein) bhi, charaayi ke jaanwar bhi, to rupiye ashrafiyaañ Dain (qarz) ke muqaabil samjhe aur cheezon ki Zakaat de aur agar rupiye ashrafiyaañ na hon aur charaayi ke jaanwaron ki chand nisaabein hon, maslan: 40 Bakriyaañ haiñ aur 30 Gaayein aur 5 Uunt, to jiski Zakaat mein use aasaani ho uski Zakaat de aur dusre ko Dain (qarz) mein samjhe, to is soorat-e-mazkoorah (upar zikr hui soorat) mein agar Bakriyon ya Uuntoñ ki Zakaat dega to 1 Bakri deni hogi aur Gaay ki Zakaat mein saal-bhar ka Bachhda aur zaahir hai ke ek Bakri dena Bachhda dene se aasaan hai, lihaaza Bakri de sakta hai aur agar baraabar hon to use ikhtiyaar hai. Maslan: 5 Uunt haiñ aur 40 Bakriyaañ donoñ ki Zakaat ek Bakri hai, use ikhtiyaar hai jise chahe Dain ke liye samjhe aur jiski chahe Zakaat de, aur yeh sab tafseel us waqt hai ke baadshah ki taraf se koi Zakaat wasool karne wala aaye, warnah agar bataur-e-khud dena chahta hai to har soorat mein ikhtiyaar hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-25: Us par hazaar rupiye qarz haiñ aur uske paas hazaar rupiye haiñ aur ek makaan aur khidmat ke liye ek ghulaam, to Zakaat Waajib

nahiñ, agarche makaan va ghulaam 10 hazaar rupiye ki qeemat ke hoñ ke yeh cheezeñ Haajat-e-Asliyah se haiñ aur jab rupiye maujood haiñ to qarz ke liye rupiye qaraar diye jayenge, na ke makaan va ghulaam. [**Aalamgiri**]

[08].Nisaab Haajat-e-Asliyah Se Faarigh Ho:-

Mas`alah-26: Haajat-e-Asliyah ya'ni jiski taraf zindagi basar karne mein aadmi ko zaroorat hai usme Zakaat Waajib nahiñ, jaise: rahne ka makaan, jaade garmiyon mein pahenne ke kapde, khaanah-daari ke saamaan (ya'ni household items), sawaari ke jaanwar, khidmat ke liye laundi ghulaam, aalat-e-harb (ya'ni ladaayi ke liye hathiyaar), peshaawaron ke auzaar (tools), ahl-e-'ilm ke liye haajat ki kitaabein, khaane ke liye ghallah, (yeh sab haajat-e-asliyah haiñ). [**Hidaayah, 'Aalamgiri; Raddul-Muhtaar**]

Mas`alah-27: Aisi cheez khareedi jis se koi kaam karega aur kaam mein uska asar baaqi rahega, jaise chamda pakaane ke liye maazu (ya'ni ek qism ki dawa) aur tel (oil) waghairah, agar is par saal guzar gaya Zakaat Waajib hai. Yunhi rang-rez ne ujrath par kapda rangne ke liye kusum, za'fraan khareeda, to agar ba-qadr-e-nisaab hai aur saal guzar gaya Zakaat Waajib hai. Pudiya waghairah rang ka bhi yahi hukm hai aur agar woh aisi cheez hai jiska asar baaqi nahiñ rahega jaise saabun, to agarche ba-qadr-e-nisaab ho aur saal guzar jaye Zakaat Waajib nahiñ. [**Aalamgiri**]

Mas`alah-28: 'Itr-Farosh ne 'Itr bechne ke liye shi-shiyaañ (bottles) khareediñ, un par Zakaat Waajib hai. [**Aalamgiri**]

Mas`alah-29: Kharch ke liye rupiye ke paise liye to yeh bhi Haajat-e-Asliyah mein haiñ. Haajat-e-Asliyah mein kharch karne ke liye rupiye rakhe haiñ, to saal mein jo kuch kharch kiya kiya aur jo baaqi rahe agar ba-qadr-e-nisaab haiñ to un ki Zakaat Waajib hai, agarche isi niyyat se rakhe haiñ ke aaindah Haajat-e-Asliyah hi mein sarf (kharch) honge. Aur agar saal-e-tamaam ke waqt Haajat-e-Asliyah mein kharch karne ki zaroorat hai to Zakaat Waajib nahiñ. [**Raddul-Muhtaar**]

Mas`alah-30: Ahl-e-'Ilm ke liye kitaabein Haajat-e-Asliyah se haiñ aur Ghair-e-Ahl ke paas hoñ jab bhi kitaabon ki Zakaat Waajib nahiñ jabke Tijaarat ke liye na hoñ, farq itna hai ke Ahl-e-'Ilm ke paas un kitaabon

ke 'alaawah agar maal ba-qadr-e-nisaab na ho to Zakaat lena jaaiz hai aur Ghair-e-Ahl-e-'Ilm ke liye na-jaaiz, jabke 200 dirham qeemat ki hoñ. Ahl woh hai jise padhne padhaane ya tasheeh (saheeh karne) ke liye un kitaaboñ ki zaroorat ho. Kitaab se muraad Mazhabi kitaab Fiqh va Tafseer va Hadees hai, agar ek kitaab ke chand nuskhe hoñ to ek se zaaid jitne nuskhe hoñ agar 200 dirham ki qeemat ke hoñ to us Ahl ko bhi Zakaat lena na-jaaiz hai, khwaah ek hi kitaab ke zaaid nuskhe (copy) us qeemat ke hoñ ya muta'addid kitaaboñ ke zaaid nuskhe milkar us qeemat ke hoñ.

[Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-31: Haafiz ke liye Qur'aan-e-Majeed Haajat-e-Asliyah se nahiñ aur Ghair-e-Haafiz ke liye ek se ziyadah Haajat-e-Asliyah ke 'alaawah hai ya'ni agar Mus'haf-Shareef (Qur'aan-e-Paak) 200 dirham qeemat ka ho to Zakaat lena jaaiz nahiñ. [Jauhirah; Raddul-Muhtaar]

Mas'alah-32: Tabeeb (hakeem/doctor) ke liye Tib ki kitaabein Haajat-e-Asliyah mein haiñ, jabke mutaala'ah mein rakhta ho (ya'ni padhne mein aati ho) ya use dekhne ki zaroorat pade, Nahw va Sarf va Nujoom aur Deewaan aur Qisse Kahaani ki kitaabein Haajat-e-Asliyah mein nahiñ, Usool-e-Fiqh va 'Ilm-e-Kalaam va Akhlaaq ki kitaabein jaise Ihya-ul-'Uloom Kimiya-e-Saa'dat waghairahuma Haajat-e-Asliyah se haiñ. [Raddul-Muhtaar]

Mas'alah-33: Kuffaar aur Bad-Mazhaboñ ke Rad aur Ahl-e-Sunnat ki Taa'eed (ya'ni madad) mein jo kitaabein haiñ woh Haajat-e-Asliyah se haiñ. Yunhi 'Aalim agar Bad-Mazhab waghairah ki kitaabein is liye rakhe ke unka rad karega, to yeh bhi Haajat-e-Asliyah mein haiñ aur Ghair-e-'Aalim ko to inka dekhna hi jaaiz nahiñ.

[09].Maal-e-Naami Hona:- Ya'ni badhne wala, khwaah Haqeeqatan badhe ya Hukman, ya'ni agar badhaana chahe to badhaaye ya'ni uske ya uske Naaib ke qabzah mein ho. Har ek ki 2 sooratein haiñ:

[1].Woh isi liye paida hi kiya gaya ho use **Khilqi** kahte haiñ, jaise: Sona Chaandi ke yeh isi liye paida huye ke inse cheezein khareedi jayein,

[2].Ya is liye to makhlooq (paida) to nahiñ, magar us se yeh bhi haasil hota hai, use **Fe'li** kahte haiñ. Sone Chaandi ke 'alaawah sab cheezein Fe'li haiñ ke Tijaarat se sab mein Numu (ziyadati/growth) hoga.

Sone Chaandi mein mutlaqan Zakaat Waajib hai, jabke ba-qadr-e-nisaab hon agar che dafan karke rakhe hon, Tijaarat kare ya na kare. Aur in ke 'alaawah baaqi cheezon par Zakaat us waqt Waajib hai ke Tijaarat ki niyyat ho ya charaayi par chhode jaanwar va bas, khulaasa yeh hai ke Zakaat 3 qism ke maal par hai:

[1].Saman ya'ni Sona Chaandi.

[2].Maal-e-Tijaarat.

[3].Saaimah ya'ni charaayi par chhode jaanwar. [General-Books of Fiqh]

Mas'alah-34: Niyyat-e-Tijaarat kabhi **Saraahatan** hoti hai kabhi **Dalaalatan**, **Saraahatan** yeh ke 'Aqd ke waqt (ya'ni contract/dealing/mu'aamalah tay karte waqt) hi Niyyat-e-Tijaarat karli khwaah woh 'Aqd khareedaari ho ya ijaarah, saman (price) rupiye ashrafi ho ya asbaab mein se koi shai,

Dalaalatan ki soorat yeh hai ke Maal-e-Tijaarat (goods of business) ke badle koi cheez khareedi ya makaan jo Tijaarat (business purpose) ke liye hai usko kisi asbaab ke badle kiraaya (rent) par diya to yeh asbaab aur woh khareedi hui cheez Tijaarat ke liye hain agar che Saraahatan Tijaarat ki niyyat na ki. Yunhi agar kisi se koi cheez Tijaarat ke liye qarz li, to yeh bhi Tijaarat ke liye hai, maslan: 200 dirham ka maalik hai aur man-bhar gehun qarz liye, to agar Tijaarat ke liye nahi liye to Zakaat Waajib nahi ke gehun ke daam unhi 200 se mujraa (katoti/deduct) kiye jayenge to Nisaab baaqi na rahi aur agar Tijaarat ke liye to Zakaat Waajib hogi ke un gehuon ki qeemat 200 par izaafah (add) karein aur majmu'ah (total) se qarz mujraa (deduct) karein to 200 saalim (remain) rahe lihaaza Zakaat Waajib hui. [Aalamgiri; Durr-e-Mukhtaar; Raddul-Mukhtaar]

Mas'alah-35: Jis 'Aqd (contract/transaction) mein Tabaadilah (exchange) hi na ho jaise Hibah (gift), Wasiyyat, Sadqah, ya Tabaadilah ho magar maal se Tabaadilah na ho jaise Maher, Badl-e-Khula', Badl-e-'Itq, in dono qism ke 'Aqd ke zare'ah se agar kisi cheez ka maalik huwa to usme Niyyat-e-Tijaarat saheeh nahi ya'ni agar che Tijaarat ki niyyat kare Zakaat Waajib nahi. Yunhi agar aisi cheez Miraas (wiraasat) mein mili to usme bhi Niyyat-e-Tijaarat saheeh nahi. [Aalamgiri]

(Note:- Badl-e-Khula' ya'ni woh maal jiske badle mein nikaah zaail (khatm) kiya jaye. **Badl-e-'Itq** ya'ni woh maal jiske badle mein ghulaam ya laundi ko aazaad kiya jaye).

Mas'alah-36: Mooris (ya'ni woh marne wala jo maal aur waaris chhod jaye) ke paas Tijaarat ka maal tha, uske marne ke baa'd waarisoñ ne Tijaarat ki niyyat ki to Zakaat Waajib hai. Yunhi charaayi ke jaanwar wiraasat mein mile Zakaat Waajib hai, charaayi par rakhna chaahte hoñ ya nahiñ. [**Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-37: Niyyat-e-Tijaarat ke liye yeh shart hai ke Waqt-e-'Aqd (ya'ni contract/dealing/mu'aamalah tay karte waqt) niyyat ho, agarche Dalaalatan. To agar 'Aqd (contract) ke baa'd niyyat ki Zakaat Waajib na hui. Yunhi agar rakhne ke liye koi cheez li aur yeh niyyat ki ke nafa' milega to bech daalunga, to Zakaat Waajib nahiñ. [**Durr-e-Mukhtaar**]

Mas'alah-38: Tijaarat ke liye ghulaam khareeda tha, phir khidmat lene ki niyyat karli, phir Tijaarat ki niyyat ki to Tijaarat ka na hoga, jab tak aisi cheez ke badle na beche jisme Zakaat Waajib hoti hai. [**Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-39: Moti aur Jawaahir par Zakaat Waajib nahiñ, agarche hazaaroon ke hoñ. Haañ agar Tijaarat ki niyyat se liye to Waajib ho gayi. [**Durr-e-Mukhtaar**]

Mas'alah-40: Zameen se jo paidawaar hui usme Niyyat-e-Tijaarat se Zakaat Waajib nahiñ, Zameen 'Ushri ho ya Khiraaji, uski Milk (ya'ni khud ki) ho ya 'Aariyat (udhaar ke taur par) ya Kiraaya par (on rent) li ho, haañ agar zameen Khiraaji ho aur 'Aariyat ya Kiraaya par li aur beej woh daale jo Tijaarat ke liye the, to paidawaar mein Tijaarat ki niyyat saheeh hai. [**Raddul-Muhtaar**]

Mas'alah-41: Muzaarib (partner) Maal-e-Muzaarabat se jo kuch khareede, agarche Tijaarat ki niyyat na ho, agarche apne kharch karne ke liye khareede, us par Zakaat Waajib hai, yahañ tak ke agar Maal-e-Muzaarabat se ghulaam khareede. Phir unke pahenne ko kapda aur khaane ke liye ghallah waghairah khareeda, to yeh sab kuch Tijaarat hi ke liye haiñ aur sab ki Zakaat Waajib. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

(Note:- Muzaarabat: Tijaarat mein ek qism ki shirkat hai, ke ek jaanib se maal huwa aur ek jaanib se kaam aur munaafe' mein donoñ shareek.

Kaam karne waale ko Muzaarabat aur Maalik ne jo kuch diya use Raas-ul-Maal (ya'ni maal-e-muzaarabat) kahte haiñ).

[10].Saal-Guzarna:-

Saal se muraad Qamri Saal hai ya'ni Chaand ke mahinoñ se 12 mahine. Shuru'-saal aur aakhir-saal mein Nisaab kaamil (mukammal) hai, magar darmiyaan mein Nisaab ki kami ho gayi, to yeh kami kuch asar nahiñ rakhti ya'ni Zakaat Waajib hai. [**Aalamgiri**]

(Note:- Jaise saal shuru' 1 ramzaan ko hua uske paas 1 laakh rupiye the darmiyaan mein kabhi bhi usme se kharch ho gaye aur 10 hazaar bache, ab agle ramzaan se pahle uske paas wapas 1 laakh ya us se ziyadah maal aagaya to ab jitna maal hai us par zakaat hogi aur saal khatm hone par utna maal nahiñ bacha jis par zakaat farz hoti hai to ab zakaat nahiñ).

Mas'alah-42: Maal-e-Tijaarat ya Sone Chaandi ko darmiyaan-e-saal mein apni Jins (ya'ni apni hi qism) ya Ghair-e-Jins (kisi aur qism) se badal liya, to iski wajah se saal guzarne mein nuqsaan na aaya. Aur agar charaayi ke jaanwar badal liye to saal kat gaya ya'ni ab saal us din se shumaar karenge jis din badla hai. [**Aalamgiri**]

(Note:- Sona, chaandi to mutlaqan yahañ ek hi Jins haiñ. Yunhi inke zewar, bartan waghairah asbaab (cheezein) balke maal-e-tijaarat bhi inhiñ ki Jins se shumaar hoga, agarche kisi qism ka ho, ke uski Zakaat bhi chaandi sone se qeemat laga kar di jaati hai).

Mas'alah-43: Jo shakhs Maalik-e-Nisaab hai agar darmiyaan-e-saal mein kuch aur maal usi Jins (ya'ni same type/qism) ka haasil kiya, to us naye maal ka juda saal nahiñ, balke pahle maal ka khatm-e-saal iske liye bhi saal-e-tamaam hai, agarche saal-e-tamaam se (ya'ni saal poora hone se) ek hi minute pahle haasil kiya ho, khwaah woh maal uske pahle maal se haasil huwa ya miraas (wiraasat) va hibah (a gift) ya aur kisi jaaiz zaree'ah se mila ho. Aur agar dusri Jins (qism/type) ka hai maslan: pahle uske paas uunt (camel) the aur ab bakriyaan miliñ, to iske liye jadeed (naya) saal shumaar hoga. [**Jauhirah**]

Mas`alah-44: Maalik-e-Nisaab ko darmiyaan-e-saal mein kuch maal haasil huwa aur uske paas 2 Nisaabein hain aur dono ka juda-juda saal hai, to jo maal darmiyaan-e-saal mein haasil huwa use uske saath milaaye, jiski Zakaat pahle Waajib ho, maslan: uske paas ek hazaar rupiye hain aur Saaimah ki qeemat jiski Zakaat de chuka tha ke dono milaaye nahi jayenge. Ab darmiyaan-e-saal mein ek hazaar rupiye aur haasil kiye to unka saal-e-tamaam us waqt hai jab un dono mein pahle ka ho. [Durr-e-Mukhtaar]

Mas`alah-45: Uske paas charaayi ke jaanwar the aur saal-e-tamaam par unki Zakaat di, phir unhein rupiyon se bech daala aur uske paas pahle se bhi ba-qadr-e-nisaab rupiye hain jin par nisf (aadha) saal guzra hai, to yeh rupiye un rupiyon ke saath nahi milaaye jayenge balke inke liye us waqt se naya saal shuru' hoga. Yeh us waqt hai ke yeh Saman (ya'ni beche huye jaanwaron ki qeemat) ke rupiye ba-qadr-e-nisaab hon, warnah bil-ijmaa' unhi ke saath milaayein ya'ni inki Zakaat unhi rupiyon ke saath di jaye. [Jauhirah]

Mas`alah-46: Saal-e-Tamaam se peshtar (pahle) agar Saaimah ko rupiye ke badle becha to ab in rupiyon ko un rupiyon ke saath mila lenge jo peshtar (pahle) se uske paas ba-qadr-e-nisaab maujood hain ya'ni unke saal-e-tamaam par inki bhi Zakaat di jaye, inke liye naya saal shuru' na-hoga. Yunhi agar jaanwar ke badle becha to is jaanwar ko us jaanwar ke saath milaaye, jo peshtar (pahle) se uske paas hai, agar Saaimah ki Zakaat de di phir use Saaimah na-rakha, phir bech daala to Saman (qeemat) ko agle maal ke saath mila denge. [Aalamgiri]

Mas`alah-47: Uunt, gaay, bakri mein ek ko dusre ke badle saal-e-tamaam se pahle becha, to ab se unke liye naya saal shuru' hoga. Yunhi agar aur cheez ke badle ba-niyyat-e-tijaarat (tijaarat ki niyyat se) becha, to ab se ek saal guzar ne par Zakaat Waajib hogi aur agar apni Jins (qism/type) ke badle becha ya'ni uunt ko uunt aur gaay ko gaay ke badle jab bhi yahi hukm hai. Aur agar baa'd-e-saal-e-tamaam (saal poora hone ke baa'd) becha to Zakaat Waajib ho chuki aur woh iske zimmah hai. [Jauhirah]

Mas`alah-48: Darmiyaan-e-Saal mein Saaimah ko becha tha aur saal-e-tamaam se pahle 'aib ki wajah se khareedaar ne wapas kar diya, to agar Qazi ke hukm se waapsi hui to naya saal shuru' na-hoga, warnah ab se saal shuru'

kiya jaye. Aur agar Hibah (gift) kar diya tha phir saal-e-tamaam se pahle wapas kar liya, to naya saal liya jayega, Qazi ke faislah se waapsi ho ya bataure khud. [Jauhirah]

Mas`alah-49: Uske paas Khiraaji zameen thi, Khiraaj ada karne ke baa'd bech daali, to Saman ko Asl-e-Nisaab ke saath mila denge (ya'ni qeemat ko nisaab mein mila denge). ['Aalamgiri]

Mas`alah-50: Uske paas rupiye hain jin ki Zakaat de chuka hai, phir unse charaayi ke jaanwar khareede aur uske yahan is Jins (qism/type) ke jaanwar pahle se maujood hain, to inko unke saath na-milayenge. ['Aalamgiri]

Mas`alah-51: Kisi ne use 4 hazaar rupiye bataur-e-hibah (gift) diye aur saal poora hone se pahle hazaar rupiye aur haasil kiye, phir Hibah karne waale ne apne diye huye rupiye Hukm-e-Qazi se wapas le liye, to in jadeed (naye) rupiyon ki bhi us par Zakaat Waajib nahi, jab tak inpar saal na guzarle. ['Aalamgiri]

Mas`alah-52: Kisi ke paas Tijaarat ki Bakriyaan hain jin ki qeemat 200 dirham hai aur saal-e-tamaam se pahle ek Bakri mar gayi, saal poora hone se pahle usne uski khaal (skin) nikaal kar pakaali to Zakaat Waajib hai. ['Aalamgiri] Ya'ni jabke woh khaal Nisaab ko poora kare.

Mas`alah-53: Zakaat dete waqt ya Zakaat ke liye maal 'alaahidah (alag) karte waqt niyyat-e-zakaat (zakaat ki niyyat) shart hai. Niyyat ke yeh maa'na hain ke agar poocha jaye to bila-taammul (baghair soche samjhe) bata sake ke Zakaat hai. ['Aalamgiri]

Mas`alah-54: Saal-bhar tak khairaat karta raha, ab niyyat ki ke jo kuch diya hai Zakaat hai, to (zakaat) ada na hui. ['Aalamgiri]

Mas`alah-55: Ek shakhs ko wakeel banaaya, use dete waqt to niyyat-e-zakaat (zakaat ki niyyat) na ki, magar jab wakeel ne faqeer ko diya us waqt muakkil (wakeel banaane waale) ne niyyat karli (zakaat ada) ho gayi. ['Aalamgiri]

Mas`alah-56: (Zakaat) dete waqt niyyat nahi ki thi, baa'd ko ki, to agar woh maal faqeer ke paas maujood hai ya'ni uski milk (ya'ni qabze) mein hai, to yeh niyyat kaafi hai warnah nahi. [Durr-e-Mukhtaar]

Mas`alah-57: Zakaat dene ke liye wakeel banaaya aur wakeel ko ba-niyyat-e-zakaat maal diya, magar wakeel ne faqeer ko dete waqt niyyat nahiñ ki (zakaat) ada ho gayi. Yunhi Zakaat ka maal Zimmi ko diya ke woh Faqeer ko de de aur Zimmi ko dete waqt niyyat karli thi, to yeh niyyat kaafi hai. [Durr-e-Mukhtaar]

(Note:- Zimmi ya'ni woh mushrik ya ahl-e-kitaab jo islaami hukumat ki amaan mein rahta ho).

Mas`alah-58: Wakeel ko dete waqt kaha Nafl-Sadqah ya Kaffarah hai, magar qabl (before) iske ke wakeel faqeeron ko de, usne (ya'ni maalik ne) Zakaat ki niyyat karli to Zakaat hi hai, agarche wakeel ne Nafl ya Kaffarah ki niyyat se faqeer ko diya ho. [Durr-e-Mukhtaar]

Mas`alah-59: Ek shakhs chand Zakaat dene walon ka wakeel hai aur sab ki Zakaat mila di to use Taawaan (jurmaana) dena padega aur jo kuch faqeeron ko de chuka hai woh Tabarru' hai ya'ni na maalikon se uska mu'aawaza (ya'ni badla) paayega na faqeeron se, al-battah agar faqeeron ko dene se pahle maalikon ne milaane ki ijaazat de di to Taawaan uske zimmah nahiñ. Yunhi agar faqeeron ne bhi use Zakaat lene ka wakeel kiya aur usne mila diya to Taawaan us par nahiñ, magar us waqt yeh zaroor hai ke agar ek faqeer ka wakeel hai aur chand jagah se use itni Zakaat mili ke majmu'ah (sab milaakar/total) ba-qadr-e-nisaab hai, to ab jo jaan kar Zakaat de uski Zakaat ada na-hogi, ya chand faqeeron ka wakeel hai aur Zakaat itni mili ke har ek ka hissah Nisaab ki qadr hai, to ab us wakeel ko Zakaat dena jaaiz nahiñ, maslan: 3 faqeeron ka wakeel hai aur 600 dirham mile, ke har ek ka hissah 200 huwa jo Nisaab hai aur 600 se kam mila to kisi ko Nisaab ki qadr na-mila. Aur agar har ek faqeer ne use 'alaahidah 'alaahidah wakeel banaaya to majmu'ah nahiñ dekha jayega, balke har ek ko jo mila hai woh dekha jayega. Aur is soorat mein baghair faqeeron ke ijaazat ke milaana jaaiz nahiñ aur mila dega jab bhi Zakaat ada ho jayegi aur faqeeron ko Taawaan dega. Aur agar Faqeeron ka wakeel na ho to use de sakte hain agarche kitni hi Nisaabein uske paas jama' ho gayin.

[Raddul-Muhtaar]

Mas`alah-60: Chand Auqaaf (waqf ki jama') ke Mutawalli ko ek ki aamdani (income) dusri mein milaana jaaiz nahiñ. Yunhi Dalaal (broker) ko zarr-e-

saman ya mabee' ka khalt (ya'ni dalaal ko khareedi gayi cheez ki qeemat ya khareedi gayi cheez ka milaana) jaaiz nahiñ. Yunhi agar chand faqeroon ke liye suwaal kiya, to jo mila be-unke ijaazat ke khalt karna (ya'ni milaana) jaaiz nahiñ. Yunhi Aata peesne waale ko yeh jaaiz nahiñ ke logon ke gehun mila de, magar jahañ mila dene par 'urf (riwaaj) jaari ho to mila dena jaaiz hai aur in sab sooraton mein Taawaan dega. [Khania]

Mas'alah-61: Agar Muakkilon ne (ya'ni wakeel banaane walon ne) Saraahatan (khule taur par) milaane ki ijaazat na di, magar 'urf (riwaaj) aisa jaari ho gaya ke wakeel mila diya karte hain, to yeh bhi ijaazat samjhi jayegi, jabke Muakkil (wakeel banaane wala) is 'urf se waaqif ho, magar Dalaal (broker) ko khalt (mila ne) ki ijaazat nahiñ ke isme 'urf nahiñ. [Raddul-Muhtaar]

Mas'alah-62: Wakeel ko ikhtiyaar hai ke Maal-e-Zakaat apne ladke ya bibi ko de de, jabke yeh Faqeer hon aur agar ladka na-baaligh hai to use dene ke liye khud us wakeel ka Faqeer hona bhi zaroori hai, magar apni aulaad ya bibi ko us waqt de sakta hai jab Muakkil ne unke siwa kisi khaas shakhs ko dene ke liya na kah diya ho, warnah unhein nahiñ de sakta. [Raddul-Muhtaar]

Mas'alah-63: Wakeel ko yeh ikhtiyaar nahiñ ke (zakaat) khud le le, haañ agar Zakaat dene waale ne yeh kah diya ho ke jis jagah chaaho sarf (kharch) karo, to le sakta hai. [Durr-e-Mukhtaar]

Mas'alah-64: Agar Zakaat dene waale ne use hukm nahiñ diya, khud hi uski taraf se Zakaat de di to na hui, agarche ab usne jaaiz kar diya ho. [Raddul-Muhtaar]

Mas'alah-65: Zakaat dene waale ne wakeel ko Zakaat ka rupiya diya wakeel ne use rakh liya aur apna rupiya Zakaat mein de diya to jaaiz hai, agar yeh niyyat ho ke iske 'ewaz (badle) Muakkil (wakeel banaane waale) ka rupiya le lega. Aur agar wakeel ne pahle us rupiya ko khud kharch kar daala baa'd ko apna rupiya Zakaat mein diya to Zakaat ada na hui balke yeh Tabarru' (Allah ke waaste) hai aur Muakkil ko Taawaan (jurmaana) dega. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-66: Zakaat ke wakeel ko yeh ikhtiyaar hai ke baghair ijaazat-e-malik dusre ko wakeel bana de. [Raddul-Muhtaar]

Mas`alah-67: Kisi ne yeh kaha ke agar mai us ghar mein jaaun to mujh par Allah (عزوجل) ke liye in 100 rupiyon ka khairaat kar dena hai, phir gaya aur jaate waqt yeh niyyat ki ke Zakaat mein de doonga, to Zakaat mein nahi de sakta. [**Aalamgiri**]

Mas`alah-68: Zakaat ka maal haath par rakkha tha, Fuqara loot le gaye (zakaat) ada ho gayi. Aur agar haath se gir gaya aur Faqeer ne utha liya, agar yeh use pahchaanta hai aur raazi ho gaya aur maal zaaye' nahi huwa to (zakaat ada) ho gayi. [**Aalamgiri**]

Mas`alah-69: Ameen (amaanat-daar) ke paas se amaanat zaaye' ho gayi, usne maalik ko Dafa'-e-Khusoomat (ya'ni jhagda khatm karne) ke liye kuch rupiye de diye aur dete waqt Zakaat ki niyyat karli aur maalik faqeer bhi hai Zakaat ada na hui. [**Aalamgiri**]

Mas`alah-70: Maal ko ba-niyyat-e-zakaat (zakaat ki niyyat se) 'alaahidah kar dene se bari-uz-zimmah (zimmedaari se bari) na hoga jab tak Faqeeron ko na de de, yahan tak ke agar woh (maal) jaata raha to Zakaat saaqit (mu'aaf) na hui. Aur agar mar gaya to us mein wiraasat jaari hogi. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas`alah-71: Saal poora hone par kul nisaab khairaat kardi, agarche Zakaat ki niyyat na ki balke Nafl ki niyyat ki ya kuch niyyat na ki, Zakaat ada ho gayi. Aur agar kull Faqeer ko de diya aur Mannat ya kisi aur Waajib ki niyyat ki to dena saheeh hai, magar Zakaat uske zimmah hai saaqit (mu'aaf) na hui. Aur agar maal ka koi hissah khairaat kiya, to us hissah ki bhi Zakaat saaqit (mu'aaf) na-hogi balke uske zimmah hai. Aur agar kul-maal halaak ho gaya to kull ki Zakaat saaqit (mu'aaf) ho gayi aur kuch halaak huwa to jitna halaak huwa uski saaqit aur jo baaqi hai uski Waajib, agarche woh ba-qadr-e-nisaab na ho. Halaak ke yeh maa'na hain ke baghair uske fe'l ('amal) ke zaaye' ho gaya, maslan: chori ho gayi ya kisi ko qarz va 'aariyat (udhaar) di usne inkaar kar diya aur gawaah nahi ya woh mar gaya aur kuch Tarkah (wiraasat) mein na chhoda, aur agar apne fe'l se halaak kiya maslan: sarf (kharch) kar daala ya phenk diya ya ghani ko hibah (tohfa/gift) kar diya to Zakaat ba-dastoor Waajib-ul-Ada hai (ya'ni zakaat deni hogi), ek paisa bhi saaqit na hoga agarche bilkul naadaar (ghareeb/mohtaaj) ho.

[**Aalamgiri; Durr-e-Mukhtaar**]

Mas`alah-72: Faqeer par uska qarz tha aur kull mu'aaf kar diya to Zakaat saaqit (mu'aaf) ho gayi aur juz (thoda) mu'aaf kiya to us juz ki saaqit ho gayi aur agar is soorat mein yeh niyyat ki ke poora Zakaat mein ho jaye, to na hogi. Aur agar maal-daar par qarz tha aur kull mu'aaf kar diya, to Zakaat saaqit na hui balke uske zimmah hai. Faqeer par qarz tha mu'aaf kar diya aur yeh niyyat ki ke fulaan par jo Dain hai yeh uski Zakaat hai, ada na hui. [**'Aalamgiri; Durr-e-Mukhtaar**]

Mas`alah-73: Kisi par uske rupiye aate hain, Faqeer se kah diya us se wasool karle aur niyyat Zakaat ki ki, baa'd-e-qabzah (ya'ni qabzah kar lene ke baa'd) ada ho gayi. Faqeer par qarz hai, us qarz ko apne maal ki Zakaat mein dena chahta hai ya'ni yeh chahta hai ke mu'aaf karde aur woh mere maal ki Zakaat ho jaye yeh nahi ho sakta, al-battah yeh ho sakta hai ke use Zakaat ka maal de aur apne aate huye mein le le, agar woh dene se inkaar kare to haath pakad kar chheen sakta hai aur yun bhi na mile to Qazi ke paas muqaddamah pesh kare ke uske paas hai aur mera nahi deta. [**Durr-e-Mukhtaar; Waghairah**]

Mas`alah-74: Zakaat ka rupiya murdah ki Tajheez-o-Takfeen (ya'ni kafan-dafan) ya Masjid ki taa'meer mein nahi sarf (kharch) kar sakte ke Tamleek-e-Faqeer (ya'ni faqeer ko maalik banana) nahi paayi gayi. Aur in umoor (kaamon) mein sarf karna chahein to uska tareeqah yeh hai ke Faqeer ko maalik kar dein aur woh sarf kare aur sawaab dono ko hoga, balke Hadees mein aaya: "Agar 100 haathon mein Sadqah guzra to sabko waisa hi sawaab milega jaisa dene waale ke liye aur uske ajr (sawaab) mein kuch kami na hogi." [**Raddul-Muhtaar**]

Mas`alah-75: Zakaat 'alaaniyah aur zaahir taur par (dena) afzal hai aur Nafil Sadqah chhupa kar dena afzal. [**'Aalamgiri**] Zakaat mein e'laan is wajah se hai ke chhupa kar dene mein logon ko tohmat aur bad-gumaani ka mauqa milega, neez e'laan auron ke liye baa'is-e-targheeb hai ke usko dekh kar aur log bhi denge, magar yeh zaroor hai ke Riya na aane paaye (ya'ni dikhaawa na ho) ke sawaab jaata rahega balke gunahgaar va istihqaq-e-'azaab hai.

Mas'alah-76: Zakaat dene mein iski zaroorat nahiin ke Faqeer ko Zakaat kah kar de, balke sirf niyyat-e-zakaat (zakaat ki niyyat) kaafi hai, yahaan tak ke agar hibah (gift) ya qarz kah kar de aur niyyat Zakaat ki ho, ada ho gayi. [‘Aalamgiri] Yunhi nazr ya hadiyah ya paan khaane ya bacchoñ ke mithaai khaane ya ‘eidi ke naam se di (zakaat) ada ho gayi. Baa’z mohtaaj zaroorat-mand Zakaat ka rupiya nahiin lena chaahate, unheiiñ Zakaat kah kar diya jayega to nahiin lenge, lihaaza Zakaat ka lafz na-kahe.

Mas'alah-77: Zakaat ada nahiin ki thi aur ab bimaar hai, to ab waarisoñ se chhupa kar de. Aur agar na di thi aur ab dena chaahata hai, magar maal nahiin jis se ada kare aur yeh chaahata hai ke qarz lekar ada kare, to agar ghaalib gumaan qarz ada ho jaane ka hai, to behtar hai ke qarz lekar ada kare warnah nahiin, ke haq-ul-‘abd haqullah se sakht-tar hai. [Raddul-Muhtaar]

Mas'alah-78: Maalik-e-Nisaab saal-e-tamaam se peshtar (pahle) bhi (zakaat) ada kar sakta hai, ba-sharte ke saal-e-tamaam par bhi us Nisaab ka maalik rahe aur agar khatm-e-saal par maalik-e-nisaab na raha ya asnaa-e-saal (ya’ni dauraan-e-saal) mein woh maal-e-nisaab bilkul halaak ho gaya, to jo kuch diya Nafl hai. Aur jo shakhs Nisaab ka maalik na ho woh Zakaat nahiin de sakta, ya’ni aaindah agar Nisaab ka maalik ho gaya to jo kuch pahle diya hai woh uski Zakaat mein mahsoob (shumaar/count) na hoga. [‘Aalamgiri]

Mas'alah-79: Maalik-e-Nisaab agar peshtar (pahle) se chand Nisaaboñ ki Zakaat dena chahe to de sakta hai, ya’ni shuru’ saal mein ek Nisaab ka maalik hai aur 2 ya 3 Nisaaboñ ki Zakaat de di aur khatm-e-saal (saal khatm hone) par jitni Nisaaboñ ki Zakaat di hai utni Nisaaboñ ka maalik ho gaya, to sab ki ada ho gayi aur saal-e-tamaam tak ek hi Nisaab ka maalik raha, saal ke baa’d aur haasil kiya, to woh Zakaat usme mahsoob (shumaar) na hogi. [‘Aalamgiri]

Mas'alah-80: Maalik-e-Nisaab peshtar se (pahle se) chand saal ki bhi Zakaat de sakta hai. [‘Aalamgiri] Lihaaza Munaasib hai ke thoda-thoda Zakaat mein deta rahe, khatm-e-saal par hisaab kare, agar Zakaat poori ho gayi fabiha (bahut accha) aur kuch kami ho to ab woh fauran de de, taakhir jaaiz nahiin, na iski ijaazat ke ab thoda-thoda karke ada kare, balke jo kuch

baaqi hai kull fauran ada karde aur ziyadah de diya hai to saal-e-aaindah (aaindah-saal) mein mujraa (katoti/deduct) karde.

Mas'alah-81: Ek hazaar ka maalik hai aur 2 hazaar ki Zakaat di aur niyyat yeh hai ke saal-e-tamaam tak agar ek hazaar aur ho gaye to yeh uski hai, warnah saal-e-aaindah mein mahsoob (shumaar) hogi, yeh jaaiz hai. [**Aalamgiri**]

Mas'alah-82: Yeh gumaan karke ke 500 rupiye haiñ, 500 ki Zakaat di, phir ma'loom huwa ke chaar hi sau the (ya'ni 400 the), to jo ziyadah diya hai saal-e-aaindah mein mahsoob (shumaar) kar sakta hai. [**Khania**]

Mas'alah-83: Kisi ke paas Sona Chaandi donoñ haiñ aur saal-e-tamaam se pahle ek ki Zakaat di, to woh donoñ ki Zakaat hai ya'ni darmiyaan-e-saal mein unme se ek halaak ho gaya, agarche wahi jiski niyyat se Zakaat di hai, to jo rah gaya hai uski Zakaat yeh ho gayi. Aur agar uske paas gaay, bakri, uunt sab ba-qadr-e-nisaab haiñ aur peshtar (pahle) se unme ek ki Zakaat di to jiski Zakaat di, usi ki hai dusre ki nahiñ ya'ni jiski Zakaat di hai agar asnaa-e-saal (dauraan-e-saal) mein uski Nisaab jaati rahi, to woh baaqiyon ki Zakaat nahiñ qaraar di jayegi. [**Aalamgiri**]

Mas'alah-84: Asnaa-e-Saal (dauraan-e-saal) mein jis Faqeer ko Zakaat di thi, khatm-e-saal par woh maal-daar ho gaya ya mar gaya ya معاذ الله murtad ho gaya, to Zakaat par iska kuch asar nahiñ woh ada ho gayi.

Jis shakhs par Zakaat Waajib hai agar woh mar gaya to saaqit ho gayi ya'ni uske maal se Zakaat dena zaroor nahiñ, haañ agar wasiyyat kar gaya to tihaayi ($\frac{1}{3}$) maal tak wasiyyat naafiz (jaari) hai aur agar 'aaqil, baaligh Wurasah (waariseen) ijaazat de dein to kull maal se Zakaat ada ki jaye.

[**Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-85: Agar shak hai ke Zakaat di ya nahiñ, to ab de. [**Raddul-Muhtaar**]

Saaimah Ki Zakaat Ka Bayaan:-

Saaimah woh jaanwar hai jo saal ke aksar hissah mein char kar guzar karta ho aur us se maqsood sirf doodh aur bacche lena ya farbah (mota-taazah) karna hai. [Tanweer]

Agar ghar mein ghaas la kar khilaate hon ya maqsood bojh laadhna ya hal waghairah kisi kaam mein laana ya sawaari lena hai, to agarche char kar guzar karta ho woh Saaimah nahi aur uski Zakaat Waajib nahi. Yunhi agar gosht khaane ke liye hai to Saaimah nahi, agarche jangal mein charta ho. Aur agar Tijaarat ka jaanwar charaayi par hai to yeh bhi Saaimah nahi, balke uski Zakaat qeemat laga kar ada ki jayegi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-01: 6 mahine charaayi par rahta hai aur 6 mahine chaarah paata hai to Saaimah nahi aur agar yeh iraadah tha ke use chaarah denge ya us se kaam lenge magar kiya nahi, yahan tak ke saal khatam ho gaya to Zakaat Waajib hai. Aur agar Tijaarat ke liye tha aur 6 mahine ya ziyadah tak charaayi par rakha, to jab tak yeh niyyat na kare ke yeh Saaimah hai, faqat charaane se Saaimah na hoga. ['Aalamgiri]

Mas'alah-02: Tijaarat ke liye khareeda tha phir Saaimah kar diya, to Zakaat ke liye ibtida-e-saal (saal ki shuru'at) is waqt se hai (ya'ni Saaimah kar dene ke waqt se), khareedne ke waqt se nahi. [Durr-e-Mukhtaar]

Mas'alah-03: Saal-e-Tamaam se pahle Saaimah ko kisi cheez ke badle bech daala, agar yeh cheez us qism ki hai jis par Zakaat Waajib hoti hai aur pahle se uski Nisaab uske paas maujood nahi, to ab uske liye is waqt se saal shumaar kiya jayega. [Durr-e-Mukhtaar]

Mas'alah-04: Waqf ke jaanwar aur Jihaad ke ghode ki Zakaat nahi. Yunhi andhe (blind) ya haath paau kate huye jaanwar ki Zakaat nahi, al-battah andha agar charaayi par rahta hai to Waajib hai. Yunhi agar Nisaab mein kami hai aur uske paas andha jaanwar hai ke uske milaane se Nisaab पूरी ho jaati hai to Zakaat Waajib hai. ['Aalamgiri]

Teen (3) qism ke jaanwaron ki Zakaat Waajib hai, jabke Saaimah hon:

[1].Uunt (Camel)

[2].Gaay (Cow)**[3].Bakri**

Lihaaza inki Nisaab ki tafseel bayaan karne ke baa'd deegar ahkaam bayaan kiye jayenge.

Uunt Ki Zakaat Ka Bayaan:-

Hadees 01:- Saheehain mein Abu Sa'eed Khudri (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: "5 Uunt se kam mein Zakaat nahiñ."

Aur iski Zakaat mein tafseel Saheeh Bukhari Shareef ki us Hadees mein hai, jo Anas (رضي الله عنه) se Marvi.

Mas'alah-01: 5 Uunt se kam mein Zakaat Waajib nahiñ aur jab 5 ya 5 se ziyadah hoñ, magar 25 se kam hoñ to har 5 mein 1 Bakri Waajib hai ya'ni 5 hoñ to 1 Bakri, 10 hoñ to 2, wa-'alaa-haazal-qayaas (ya'ni isi tarah aage samajh lein). **[General-Books]**

Mas'alah-02: Zakaat mein jo Bakri di jaye woh saal-bhar se kam ki na ho, Bakri dein ya Bakra iska ikhtiyaar hai. **[Raddul-Muhtaar; Waghairah]**

Mas'alah-03: Do (2) Nisaabon ke darmiyaan mein jo hoñ woh 'Afw (mu'aaf) haiñ ya'ni unki kuch Zakaat nahiñ, maslan 7-8 (uunt) hoñ jab bhi wahi ek Bakri hai. **[Durr-e-Mukhtaar]**

Mas'alah-04: 25 Uunt hoñ to 1 Bint-e-Makhaaz ya'ni Uunt ka baccha maadah (female) jo 1 saal ka ho chuka, dusri baras mein ho. 35 tak yahi hukm hai ya'ni wahi Bint-e-Makhaaz denge. 36 se 45 tak mein 1 Bint-e-Laboon ya'ni Uunt ka maadah baccha jo 2 saal ka ho chuka aur teesri baras mein hai. 46 se 60 tak mein Hiqqah ya'ni Uuntni jo 3 baras ki ho chuki, chauthi mein ho. 61 se 75 tak Jiz'ah ya'ni 4 saal ki Uuntni jo paanchwi mein ho. 76 se 90 tak mein 2 Bint-e-Laboon. 91 se 120 tak mein 2 Hiqqah. Iske baa'd 145 tak 2 Hiqqah aur har 5 mein 1 Bakri, maslan: 125 mein 2 Hiqqah 1 Bakri aur 130 mein 2 Hiqqah 2 Bakriyaan, wa-'alaa-haazal-qayaas (ya'ni isi tarah aage samajh lein). Phir 150 mein 3 Hiqqah, agar is se ziyadah hoñ to inme waisa hi karein jaisa shuru' mein kiya tha

ya'ni har 5 mein 1 Bakri aur 25 mein Bint-e-Makhaaz, 36 mein Bint-e-Laboon, yeh 186 balke 195 tak ka hukm ho gaya ya'ni itne mein 3 Hiqqah aur 1 Bint-e-Laboon. Phir 196 se 200 tak chaar (4) Hiqqah aur yeh bhi ikhtiyaar hai ke 5 Bint-e-Laboon de dein. Phir 200 ke baa'd wahi tareeqah bartein jo 150 ke baa'd hai ya'ni har 5 mein 1 Bakri, 25 mein Bint-e-Makhaaz, 36 mein Bint-e-Laboon. Phir 246 se 250 tak 5 Hiqqah, wa-'alaa-haazal-qayaas. [General-Books of Fiqh]

Mas'alah-05: Uunt ki Zakaat mein jis mauqa' par 1 ya 2 ya 3 ya 4 saal ka Uunt ka baccha diya jaata hai, to zaroor hai ke woh Maadah (female) ho, Nar (male) dein to Maadah ki qeemat ka ho warnah nahiin liya jayega. [Durr-e-Mukhtaar]

Gaay Ki Zakaat Ka Bayaan:-

Hadees 01:- Abu Dawood va Tirmizi va Nasaa'i va Daarmi, Mu'aaz Bin Jabal (رضي الله عنه) se Raavi, ke jab **Huzoor-e-Aqdas** (ﷺ) ne in ko Yaman ka Haakim bana kar bheja, to yeh farmaya ke: "Har 30 Gaay se 1 Tabee' ya Tabee'ah lein aur har 40 mein 1 Musin ya Musinnah."

Aur isi ke misl Abu Dawood ki dusri Riwaayat Ameer-ul-Momineen Maula 'Ali (كرم الله تعالى وجهه الكريم) se hai aur isme yeh bhi hai ke kaam karne waale jaanwar ki Zakaat nahiin.

Mas'alah-01: 30 se kam Gaayein hon to Zakaat Waajib nahiin, jab 30 poori hon to unki Zakaat 1 Tabee' ya'ni saal-bhar ka Bachhda ya Tabee'ah ya'ni saal-bhar ki Bachhiya hai aur 40 hon to 1 Musin ya'ni 2 saal ka Bachhda ya Musinnah ya'ni 2 saal ki Bachhiya, 59 tak yahi hukm hai. Phir 60 mein 2 Tabee' ya Tabee'ah, phir har 30 mein 1 Tabee' ya Tabee'ah aur har 40 mein 1 Musin ya Musinnah, maslan: 70 mein 1 Tabee' aur 1 Musin aur 80 mein 2 Musin, wa-'alaa-haazal-qayaas. Aur jis jagah 30 aur 40 dono hon sakte hon wahan ikhtiyaar hai ke Tabee' Zakaat mein de ya Musin, maslan: 120 mein ikhtiyaar hai ke 4 Tabee' dein ya 3 Musin. [General-Books of Fiqh]

Mas'alah-02: Bhains Gaay ke hukm mein hai aur agar Gaay Bhains dono hon to Zakaat mein mila di jayengi, maslan: 20 Gaayein aur 10 Bhainsein

to Zakaat Waajib ho gayi aur Zakaat mein uska baccha liya jaye jo ziyadah ho ya'ni Gaayein ziyadah hon to Gaay ka baccha aur Bhainsein ziyadah hon to Bhains ka. Aur agar koi ziyadah na ho to Zakaat mein woh lein jo aa'la se kam ho aur adna se accha. [**Aalamgiri**]

Mas'alah-03: Gaay Bhains ki Zakaat mein ikhtiyaar hai ke Nar (male) liya jaye ya Maadah (female), magar afzal yeh hai ke Gaayein ziyadah hon to Bachhiya aur Nar ziyadah hon to Bachhda. [**Aalamgiri**]

Bakriyon Ki Zakaat Ka Bayaan:-

Hadees 01:- Saheeh Bukhari Shareef mein Anas (رضي الله عنه) se Marvi, ke Siddiq-e-Akbar (رضي الله عنه) ne jab unhein Bahrain bheja to Faraaiz-e-Sadqah jo **Rasoolullah** (ﷺ) ne muqarrar farmaye the likh kar diye, unme Bakri ki Nisaab ka bhi Bayaan hai aur yeh ke Zakaat mein na Boodhi Bakri di jaye, na 'Aib waali, na Bakra.

Haañ agar Musaddiq (sadqah wasool karne wala) chahe to le sakta hai. Aur Zakaat ke khauf se na Mutafarriq (alag-alag) ko jama' kare, na Mujtama' (ikatttha/combine) ko Mutafarriq karein.

Mas'alah-01: Chaalis (40) se kam Bakriyaan hon to Zakaat Waajib nahiñ aur 40 hon to 1 Bakri aur yahi hukm 120 tak hai ya'ni unme bhi wahi 1 Bakri hai aur 121 mein 2 aur 201 mein 3 aur 400 mein 4, phir har 100 par 1 aur jo 2 Nisaabon ke darmiyaan mein hai mu'aaf hai. [**General-Books of Fiqh**]

Mas'alah-02: Zakaat mein ikhtiyaar hai ke Bakri de ya Bakra, jo kuch ho yeh zaroor hai ke saal-bhar se kam ka na ho, agar kam ka ho to qeemat ke hisaab se diya ja sakta hai. [**Durr-e-Mukhtaar**]

Mas'alah-03: Bhed Dumbah Bakri mein daakhil haiñ, ke ek se Nisaab poori na hoti ho to dusri ko milaakar poori karein aur Zakaat mein bhi unko de sakte haiñ, magar saal se kam ke na hon. [**Durr-e-Mukhtaar**]

Mas'alah-04: Jaanwaron mein nasab Maa se hota hai, to agar Hiran aur Bakri se baccha paida huwa to Bakriyon mein shumaar hoga aur Nisaab

mein agar ek ki kami hai to use milaakar poori karenge, Bakre aur Hirni se hai to nahiñ. Yunhi Neel-Gaay aur Bail se hai to Gaay nahiñ aur Neel-Gaay-Nar aur Gaay se hai to Gaay hai. [**Aalamgiri; Waghairah**]

Mas`alah-05: Jin jaanwaroñ ki Zakaat Waajib hai woh kam se kam saal-bhar ke hoñ, agar sab 1 saal se kam ke bacche hoñ to Zakaat Waajib nahiñ aur agar ek bhi unme saal-bhar ka ho to sab usi ke taabe' (hukm mein) haiñ, Zakaat Waajib ho jayegi, ya'ni maslan: Bakri ke 40 bacche saal-saal bhar se kam ke khareede to waqt-e-khareedaari se ek saal par Zakaat Waajib nahiñ ke us waqt qaabil-e-nisaab na the balke us waqt se saal liya jayega ke unme ka koi saal-bhar ka ho gaya. Yunhi agar uske paas ba-qadr-e-nisaab Bakriyaan thiñ aur 6 mahine guzarne ke baa'd unke 40 bacche huye, phir Bakriyaan jaati rahiñ bacche baaqi rah gaye, to ab saal-e-tamaam par yeh bacche qaabil-e-nisaab nahiñ, lihaaza Zakaat Waajib nahiñ. [**Jauhirah**]

Mas`alah-06: Agar uske paas uunt, gaayein, bakriyaan sab haiñ magar Nisaab se sab kam haiñ ya baa'z (nisaab se kam haiñ), to Nisaab poori karne ke liye khalt na karenge (ya'ni na-milayenge) aur Zakaat Waajib na hogi. [**Durr-e-Mukhtaar; Waghairah**]

Mas`alah-07: Zakaat mein Mutawassit (dar-miyaani) darjah ka jaanwar liya jayega chun kar 'umda na lein, haañ uske paas sab acche hi hoñ to wahi lein aur gaabhan (pregnant) aur woh jaanwar na lein jise khaane ke liye farbah (mota-taazah) kiya ho, na woh Maadah (female) lein jo apne bacche ko doodh pilaati hai, na Bakra liya jaye. [**Aalamgiri; Raddul-Muhtaar; Raddul-Muhtaar**]

Mas`alah-08: Jis 'umr ka jaanwar dena Waajib aaya woh uske paas nahiñ aur us se badh kar maujood hai to woh de de aur jo ziyadati ho wapas le, magar Sadqah wasool karne waale par le lena Waajib nahiñ, agar na le aur us jaanwar ko talab kare jo Waajib aaya ya uski qeemat, to use iska ikhtiyaar hai jis 'umr ka jaanwar Waajib huwa woh nahiñ hai aur us se kam 'umr ka hai to wahi de de aur jo kami pade uski qeemat de ya Waajib ki qeemat de de, donoñ tarah kar sakta hai. [**Aalamgiri**]

Mas`alah-09: Ghode, gadhe, khachhar agarche charaayi par hoñ unki Zakaat nahiñ, haañ agar Tijaarat ke liye hoñ to unki qeemat laga kar uska 40`waañ hissah (ya'ni 2.5%) Zakaat mein dein. [**Durr-e-Mukhtaar; Waghairah**]

Mas'alah-10: Do (2) Nisaabon ke darmiyaan jo 'Afw (mu'aaf) hai uski Zakaat nahiin hoti ya'ni baa'd-e-saal-e-tamaam agar woh 'Afw (mu'aaf kiya huwa) halaak ho jaye to Zakaat mein koi kami na hogi aur Waajib hone ke baa'd Nisaab halaak ho gayi to uski Zakaat bhi saaqit (mu'aaf) ho gayi aur halaak pahle 'Afw ki taraf pherenge, us se bache to uske muttasil (baraabar/ similar) jo Nisaab hai uski taraf, phir bhi bache to uske baa'd wa-'alaa-haazal-qayaas (ya'ni isi tarah aage samajh lein). Maslan: 80 Bakriyaan thin 40 mar gayin to ab bhi 1 Bakri Waajib rahi, ke 40 ke baa'd dusra 40 'Afw hai aur 40 Uunt mein 15 mar gaye to Bint-e-Makhaaz Waajib hai, ke 40 mein 4 'Afw hain woh nikaale, uske baa'd 36 ki Nisaab hai woh bhi kaafi nahiin, lihaaza 11 aur nikaale 25 rahe, unme Bint-e-Makhaaz ka hukm hai bas yahi denge. [Durr-e-Mukhtaar; Raddul-Mukhtaar; Waghairahuma]

Mas'alah-11: Do (2) Bakriyaan Zakaat mein Waajib hain aur ek farbah (moti-taazi) Bakri di jo qeemat mein 2 ke baraabar hai Zakaat ada ho gayi. [Jauhirah]

Mas'alah-12: Saal-e-Tamaam (saal mukammal hone) ke baa'd Maalik-e-Nisaab ne Nisaab khud halaak (tabaah) kardi to Zakaat saaqit (mu'aaf) nahog, maslan: jaanwar ko chaarah paani na diya gaya ke mar gaya Zakaat deni hogi. Yunhi agar iska kisi par qarz tha aur woh maqrooz (qarz-daar) maal-daar hai, saal-e-tamaam ke baa'd isne mu'aaf kar diya to yeh halaak karna hai, lihaaza Zakaat de aur agar woh naadaar (ghareeb/mohtaaj) tha aur isne mu'aaf kar diya to saaqit ho gayi. [Durr-e-Mukhtaar]

Mas'alah-13: Maalik-e-Nisaab ne saal-e-tamaam ke baa'd Qarz de diya ya 'Aariyat (udhaar) di ya Maal-e-Tijaarat ko Maal-e-Tijaarat ke badle becha aur jisko diya tha usne inkaar kar diya aur uske paas suboot nahiin ya woh mar gaya aur Tarkah (wiraasat) na-chhoda, to yeh halaak karna nahiin, lihaaza Zakaat saaqit (mu'aaf) ho gayi. Aur agar saal-e-tamaam ke baa'd Maal-e-Tijaarat ko Ghair-e-Maal-e-Tijaarat ke 'ewaz (badle) bech daala ya'ni uske badle mein jo cheez li us se Tijaarat maqsood nahiin, maslan: khidmat ke liye ghulaam ya pahenne ke liye kapde khareede ya Saaimah ko Saaimah ke badle becha aur jiske haath becha usne inkaar kar diya aur iske paas gawaah nahiin ya woh mar gaya aur Tarkah na chhoda, to yeh halaak nahiin balke halaak karna hai, lihaaza Zakaat Waajib hai.

Saal-e-Tamaam ke baa'd Maal-e-Tijaarat ko 'aurat ke Maher mein de diya ya 'aurat ne apni Nisaab ke badle shauhar se Khula' liya, to Zakaat deni hogi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

(Note:- Maal ya Paise ke badle Talaat ko **Khula'** kahte hain. **Tarkah** ya'ni mayyit ka chhoda huwa maal va jaaidad).

Mas'alah-14: Uske paas rupiye ashrafiyaan thin jin par saal guzra, magar abhi Zakaat nahi di, unke badle Tijaarat ke liye koi cheez khareedi aur yeh cheez halaak ho gayi, to Zakaat saaqit (mu'aaf) ho gayi, magar jabke itni giraañ (mahngi) khareedi ke uthne nuqsan ke saath log na khareedte hon, to uski asli qeemat par jo kuch ziyadah diya hai uski Zakaat saaqit (mu'aaf) na hogi, ke woh halaak karna hai. Aur agar Tijaarat ke liye na ho, maslan: khidmat ke liye ghulaam khareeda, woh mar gaya to us rupiye ki Zakaat saaqit na hogi. [Raddul-Muhtaar]

Mas'alah-15: Baadshah-e-Islam ne agar che Zaalim ya Baaghi ho Saaimah ki Zakaat le li ya 'Ushr wasool kar liya aur unhein mahel (ya'ni jaaiz masarif) par sarf kiya to i'aadah (dubaarah ada karne) ki haajat nahi aur mahel par sarf na kiya to i'aadah kiya jaye aur Khiraa le liya to mutlaqan (bilkul) i'aadah ki haajat nahi. [Durr-e-Mukhtaar]

Mas'alah-16: Musaddiq (zakaat wasool karne waale) ke saamne Saaimah bech daala, to Musaddiq ko ikhtiyaar hai chahe ba-qadr-e-zakaat usme se qeemat le le aur is soorat mein Bai' (sale) tamaam ho gayi aur chahe jo jaanwar Waajib huwa woh le le aur us waqt jo liya uske haq mein Bai' baatil ho gayi. Aur agar Musaddiq wahan maujood na tha balke us waqt aaya ke Majlis-e-'Aqd se woh dono juda ho gaye, to ab jaanwar nahi le sakta, jo jaanwar Waajib huwa uski qeemat le le. ['Aalamgiri]

(Note:- Majlis-e-'Aqd ya'ni contract/mu'aamalah tay karne ki majlis).

Mas'alah-17: Jis Ghallah (anaaj) par 'Ushr Waajib huwa use bech daala, to Musaddiq (zakaat wasool karne waale) ko ikhtiyaar hai chahe Baa' (ya'ni bechne waale/seller) se uski qeemat le ya Mushtari (ya'ni khareedne waale/buyer) se utna ghallah wapas le. Bai' (transaction) uske (ya'ni musaddiq ke) saamne hui ho ya dono ke juda hone ke baa'd Musaddiq aaya. ['Aalamgiri]

Mas`alah-18: 80 Bakriyaañ haiñ to 1 Bakri Zakaat ki hai, yeh nahiñ kiya ja sakta ke 40-40 ke 2 giroh karke 2 Zakaat mein lein aur agar 2 shakhsoñ ki 40-40 Bakriyaañ haiñ to yeh nahiñ kar sakte ke unhein jama' karke 1 giroh kar dein ke 1 hi Bakri Zakaat mein deni pade, balke har ek se 1-1 li jayegi. Yunhi agar ek ki 39 haiñ aur ek ki 40, to 39 waale se kuch na lenge, gharz na mujtama' (ikaththa) ko mutafarriq (alag-alag) karenge, na mutafarriq ko mujtama'. [**Aalamgiri; Waghairah**]

Mas`alah-19: Maweshi (jaanwar) mein shirkat (partnership) se Zakaat par kuch asar nahiñ padta, khwaah woh kisi qism ki ho. Agar har ek ka hissah ba-qadr-e-nisaab hai to donoñ par puri-puri Zakaat Waajib aur ek ka hissah ba-qadr-e-nisaab hai dusre ka nahiñ, to us par Waajib hai is par nahiñ, maslan: ek ki 40 Bakriyaañ haiñ dusre ki 30, to 40 waale par 1 Bakri, 30 waale par kuch nahiñ. Agar aur kisi ki ba-qadr-e-nisaab na hoñ magar majmu'ah ba-qadr-e-nisaab hai, to kisi par kuch nahiñ. [**Aalamgiri; Waghairah**]

Mas`alah-20: 80 Bakriyon mein 81 shareek haiñ, yun ke ek shakhs har Bakri mein nisf (aadhe/half) ka maalik hai aur har Bakri ke dusre nisf ka, unme se ek-ek shakhs maalik hai to uske sab hisson ka majmu'ah 40 ke baraabar huwa aur yeh sab sirf aadhi-aadhi Bakri ke hissah-daar huye magar Zakaat kisi par nahiñ. [**Durr-e-Mukhtaar**]

Mas`alah-21: Shirkat ki Maweshi (animals) mein Zakaat di gayi to har ek par uske hissah ki qadr hai, jo kuch hissah se zaaid gaya woh shareek (partner) se wapas le, maslan: ek ki 41 Bakriyaañ haiñ dusre ki 82, kull 123 huiñ aur 2 (Bakri) Zakaat mein li gayiñ, ya'ni har ek se ek, magar chunke ek shakhs 1-tihaayi (one-third) ka shareek hai aur dusra 2 (two-third) ka, lihaaza har Bakri mein 2-tihaayi (two-third) waale ki 2-tihaaiyaañ gayiñ, jin ka majmu'ah 1-tihaayi aur 1 Bakri hai. Aur 1-tihaayi waale ki har Bakri mein 1 hi tihaayi gayi ke majmu'ah 2-tihaaiyaañ huwa aur us par Waajib 1 Bakri hai, lihaaza 2-tihaaiyon wala 1-tihaayi waale se tihaayi lene ka mustahiq (haqdaar) hai. Aur agar Kull 80 Bakriyaañ haiñ, ek 2-tihaayi ka shareek hai, dusra 1-tihaayi ka aur Zakaat mein 1 Bakri li gayi to tihaayi ka hissah-daar apne shareek se tihaayi Bakri ki qeemat le, ke is par Zakaat Waajib nahiñ. [**Raddul-Muhtaar**]

Sone, Chaandi, Maal-e-Tijaarat Ki

Zakaat Ka Bayaan:-

Hadees 01:- Sunane Abu Dawood va Tirmizi mein Ameer-ul-Momineen Maula 'Ali (كرم الله تعالى وجهه الكريم) se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: "Ghode aur Laundi, Ghulaam ki Zakaat maine mu'aaf farmaayi, to ab Chaandi ki Zakaat har 40 dirham se 1 dirham ada karo, magar 190 mein kuch nahiñ, jab 200 dirham hoñ to 5 dirham do."

Hadees 02:- Abu Dawood ki dusri Riwaayat unhiñ se yuñ hai, ke har 40 dirham se ek dirham hai, magar jab tak 200 dirham poore na hoñ kuch nahiñ, jab 200 poore hoñ to 5 dirham aur is se ziyadah hoñ to isi hisaab se deiñ.

Hadees 03:- Tirmizi Shareef mein Ba-Riwaayate 'Amr Bin Shu'aib 'An Abihi 'An Jaddihi Marvi, ke 2 'Auratein Haazir-e-Khidmat-e-Aqdas huiñ, unke haathon mein Sone ke kangan the. Irshaad farmaya: "Tum iski Zakaat ada karti ho?." 'Arz ki: Nahiñ. Farmaya: "To kya tum ise pasand karti ho ke **Allah-Ta'ala** tumhein aag ke kangan pahnaaye." 'Arz ki: Na. Farmaya: "To iski Zakaat ada karo."

Hadees 04:- Imaam Maalik va Abu Dawood va Umm-ul-Momineen Umm-e-Salmah رضي الله تعالى عنها se Riwaayat karte haiñ, farmati haiñ: "Main Sone ke zewar pahna karti thi, maine 'arz ki: Ya **Rasoolullah** (ﷺ) kya yeh Kanz hai (jiske baare mein Qur'aan-e-Majeed mein wa'eed aayi)? Irshaad farmaya: "Jo is had ko pahunche ke uski Zakaat ada ki jaye aur ada kardi gayi to Kanz nahiñ."

Hadees 05:- Imaam Ahmad Ba-Isnaad-e-Hasan Asma Bint-e-Yazeed se Raavi, kahti haiñ: Main aur meri Khaala Haazir-e-Khidmat-e-Aqdas huiñ aur ham Sone ke kangan pahne huye the. Irshaad farmaya: "Iski Zakaat deti ho?." 'Arz ki: Nahiñ. Farmaya: "Kya darti nahiñ ho ke **Allah-Ta'ala** tumhein aag ke kangan pahnaaye, iski Zakaat ada karo."

Hadees 06:- Abu Dawood Samurah Bin Jundub (رضي الله عنه) se Raavi, ke ham ko **Rasoolullah** (ﷺ) hukm diya karte ke: “Jisko ham Bai’ (tijaarat) ke liye muhayya karein, uski Zakaat nikaalein.”

Mas`alah-01: Sone ki Nisaab 20 Misqaal hai ya'ni 7 ½ Tole aur Chaandi ki 200 dirham ya'ni 52 ½ Tole ya'ni woh Tola jis se yeh raa'ij rupiya 11 ¼ Maashe hai. Sone Chaandi ki Zakaat mein wazan ka e'tibaar hai qeemat ka lihaaz nahiin, maslan: 7 Tole Sone ya kam ka zewar ya bartan bana ho ke uski kaari-gari ki wajah se 200 dirham se zaaid qeemat ho jaye ya Sona giraañ (mahnga) ho ke 7 ½ Tole se kam ki qeemat 200 dirham se badh jaye, jaise aaj-kal ke 7 ½ Tole Sone ki qeemat Chaandi ki kayi Nisaabein hongii, gharz yeh ke wazan mein ba-qadr-e-nisaab na ho to Zakaat Waajib nahiin qeemat jo kuch bhi ho. Yunhi Sone ki Zakaat mein Sone aur Chaandi ki Zakaat mein Chaandi ki koi cheez di to uski qeemat ka e'tibaar na hoga balke wazan ka, agarche usme bahut kuch san'at (ya'ni kaari-gari) ho jiski wajah se qeemat badh gayi, ya Farz karo 10-Aane bhari Chaandi bik rahi hai aur Zakaat mein 1 rupiya diya jo 16-Aane ka qaraar diya jaata hai, to Zakaat ada karne mein woh yahi samjha jayega ke 11¼ Maashe Chaandi di, yeh 6-Aane balke kuch upar jo uski qeemat mein zaaid haiñ laghw (bekaar) haiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-02: Yeh jo kaha gaya ke Ada-e-Zakaat (zakaat ki ada) mein qeemat ka e'tibaar nahiin, yeh usi soorat mein hai ke uski Jins (qism/type) ki Zakaat usi Jins se ada ki jaye. Aur agar Sone ki Zakaat Chaandi se ya Chaandi ki Sone se ada ki to qeemat ka e'tibaar hoga, maslan: Sone ki Zakaat mein Chaandi ki koi cheez di, jiski qeemat 1 Ashrafi hai, to 1 Ashrafi dena qaraar paayega agarche wazan mein uski Chaandi 15 rupiye bhar bhi na ho. [Raddul-Muhtaar]

Mas`alah-03: Sona Chaandi jabke ba-qadr-e-nisaab hon to unki Zakaat 40`waañ hissah hai, khwaah woh waise hi hon ya unke sikke jaise rupiye ashrafiyaañ ya unki koi cheez bani hui, khwaah uska isti'maal jaaiz ho jaise 'aurat ke liye zewar, mard ke liye Chaandi ki ek nag ki ek angoothi 4 ½ maashe se kam ki ya sone-chaandi ke bila zanjeer ke button, ya isti'maal na-jaaiz ho jaise: chaandi-sone ke bartan, ghadi, surmah-daani, salaai, ke inka isti'maal mard va 'aurat sab ke liye haraam hai, ya mard

ke liye Sone ya Chaandi ka chhalla ya zewar ya Sone ki angoothi ya $4\frac{1}{2}$ maashe se ziyadah Chaandi ki angoothi ya chand anguthiyaañ ya kayi nag ki ek angoothi, gharz jo kuch ho Zakaat sab ki Waajib hai, maslan: $7\frac{1}{2}$ Tola Sona hai to 2-Masha Zakaat Waajib hai, ya 52-Tola 6-Masha Chaandi hai to 1-Tola 3-Masha 6-Ratti. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-04: Sone Chaandi ke 'alaawah Tijaarat ki koi cheez ho, jiski qeemat Sone-Chaandi ki Nisaab ko pahunchne to us par bhi Zakaat Waajib hai ya'ni qeemat ka 40`waañ hissah (ya'ni 2.5%), aur agar Asbaab (cheezoñ) ki qeemat to Nisaab ko nahiñ pahunchti magar uske paas inke 'alaawah Sona-Chaandi bhi hai, to inki qeemat Sone-Chaandi ke saath milaakar majmu'ah kareñ (ya'ni sabko milaakar total kareñ), agar majmu'ah Nisaab ko pahuncha Zakaat Waajib hai aur Asbaab-e-Tijaarat ki qeemat us sikke (rupiya/paisa) se lagayeñ jiska riwaaj wahañ ziyadah ho, jaise Hindustan mein rupiya ka ziyadah chalan hai, usi se qeemat lagaayi jaye. Aur agar kahiñ Sone-Chaandi donoñ ke sikkoñ ka yaksañ (baraabar) chalan ho to ikhtiyaar hai jis se chahe qeemat lagayeñ, magar jabke rupiye se qeemat lagayeñ to Nisaab nahiñ hoti aur ashrafi se ho jaati hai ya bil'aks (ya'ni iska ulta/opposite), to usi se qeemat lagaayi jaye jis se Nisaab पूरी ho. Aur agar donoñ se Nisaab पूरी hoti hai magar ek se Nisaab ke 'alaawah Nisaab ka 5`waañ hissah ziyadah hota hai dusre se nahiñ, to us se qeemat lagayeñ jis se ek Nisaab aur Nisaab ka 5`waañ hissah ho. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-05: Nisaab se ziyadah maal hai, to agar yeh ziyadati Nisaab ka 5`waañ hissah hai to iski Zakaat bhi Waajib hai, maslan: 240 dirham ya'ni 63 Tola Chaandi ho to Zakaat mein 6 dirham Waajib ya'ni

1-Tola 6-Masha $\frac{1}{5}$ Ratti ya'ni 52-Tola 6-Masha ke baa'd har 10-Tola 6-Masha par 3-Masha $1\frac{1}{5}$ Ratti badhaayeñ aur Sona 9-Tola ho to 2-Masha $5\frac{3}{5}$ Ratti ya'ni 7-Tola 6-Masha ke baa'd har 1-Tola 6-Masha par $3\frac{3}{5}$ Ratti badhaayeñ aur 5`waañ hissah na ho to mu'aaf ya'ni maslan: 9-Tola se 1-Ratti kam agar Sona hai to Zakaat wahi 7-Tola 6-Masha ki Waajib hai ya'ni 2-Masha.

Yunhi Chaandi agar 63-Tola se 1-Ratti bhi kam hai to Zakaat wahi 52-Tola 6-Masha ki 1-Tola 3-Masha 6-Ratti Waajib. Yunhi 5`weiñ hissah ke baa'd jo ziyadati hai agar woh bhi 5`waañ hissah hai to uska 40`waañ hissah

Waajib warnah mu'aaf, wa-'alaa-haazal-qayaas. Maal-e-Tijaarat ka bhi yahi hukm hai. [Durr-e-Mukhtaar]

Mas'alah-06: Agar Sone-Chaandi mein khot (milaawat) ho aur ghaalib Sona-Chaandi hai to Sona-Chaandi qaraar dein aur kull par Zakaat Waajib hai. Yunhi agar khot Sone-Chaandi ke baraabar ho to Zakaat Waajib aur agar khot ghaalib ho to Sona-Chaandi nahiin, phir iski chand sooratein haiin. Agar usme Sona-Chaandi itni miqdaar mein ho ke juda karein to Nisaab ko pahunch jaye, ya woh Nisaab ko nahiin pahunchta magar uske paas aur maal hai ke us se milkar Nisaab ho jayegi, ya woh Saman (qeemat ke badle diye jaane waale maal ya paise) mein chalta hai aur uski qeemat Nisaab ko pahunchti hai, to in sab sooraton mein Zakaat Waajib hai. Aur agar in sooraton mein koi na ho, to usme agar Tijaarat ki niyyat ho to basharaa'it-e-tijaarat use Maal-e-Tijaarat qaraar dein aur uski qeemat Nisaab ki qadr ho khud ya auron ke saath milkar, to Zakaat Waajib hai warnah nahiin.

[Durr-e-Mukhtaar]

Mas'alah-07: Sone Chaandi ko baaham khalt kar diya (ya'ni ek dusre mein mila diya), to agar Sona ghaalib ho Sona samjha jaye aur donoon baraabar hon aur Sona ba-qadr-e-nisaab hai tanha ya Chaandi ke saath milkar jab bhi Sona samjha jaye aur Chaandi ghaalib ho to Chaandi hai, Nisaab ko pahunche to Chaandi ki Zakaat di jaye, magar jabke usme jitna Sona hai woh Chaandi ki qeemat se ziyadah hai, to ab bhi kull Sona hi qaraar dein. [Durr-e-Mukhtaar;

Raddul-Muhtaar]

Mas'alah-08: Kisi ke paas Sona bhi hai aur Chaandi bhi aur donoon ki kaamil Nisaabein, to yeh zaroor nahiin ke Sone ko Chaandi ya Chaandi ko Sona qaraar dekar Zakaat ada kare, balke har ek ki Zakaat 'alaahidah 'alaahidah Waajib hai. Haañ Zakaat dene wala agar sirf ek cheez se donoon Nisaabon ki Zakaat ada kare to use ikhtiyaar hai, magar is soorat mein yeh Waajib hoga ke qeemat woh lagaaye jisme Faqeroon ka ziyadah nafa' hai, maslan: hindustan mein rupiye ka chalan ba-nisbat ashrafiyon ke ziyadah hai, to Sone ki qeemat Chaandi se laga kar Chaandi Zakaat mein de aur agar donoon mein se koi ba-qadr-e-nisaab nahiin, to Sone ki qeemat ki Chaandi ya Chaandi ki qeemat ka Sona farz karke milaayein, phir agar milaane par bhi Nisaab nahiin hoti to kuch nahiin. Aur agar Sone ki qeemat ki Chaandi

Chaandi mein milaayein to Nisaab ho jaati hai aur Chaandi ki qeemat ka Sona Sone mein milaayein to nahiin hoti ya bil'aks, to Waajib hai ke jisme Nisaab पूरी ho woh karein. Aur agar donoñ soorat mein Nisaab ho jaati hai to ikhtiyaar hai jo chahe karein, magar jabke ek soorat mein Nisaab par 5`waañ hissah badh jaata hai to jis mein 5`waañ hissah badh jaye wahi karna Waajib hai, maslan: 26 ¼ Tole Chaandi hai aur 3 ¾ Tole Sona, agar 3 ¾ Tole Sone ki Chaandi 26 ¼ Tole aati hai aur 26 ¼ Tole Chaandi ka 3 ¾ Tole Sona aata hai, to Sone ko Chaandi ya Chaandi ko Sona jo chahein tasawwur karein aur agar 3 ¾ Tole Sone ke badle 37 Tole Chaandi aati hai aur 26 ¼ Tole Chaandi ka 3 ¾ Tole Sona nahiin milta, to Waajib hai ke Sone ko Chaandi qaraar dein ke is soorat mein Nisaab ho jaati hai, balke 5`waañ hissah ziyadah hota hai aur us soorat mein Nisaab bhi पूरी nahiin hoti. Yunhi agar har ek Nisaab se kuch ziyadah hai, to agar ziyadati Nisaab ka 5`waañ (hissah) hai to uski bhi Zakaat dein aur agar har ek mein ziyadati 5`waañ hissah Nisaab se kam hai to donoñ milaayein, agar milkar bhi kisi ki Nisaab ka 5`waañ hissah nahiin hota to is ziyadati par kuch nahiin. Aur agar donoñ mein Nisaab ya Nisaab ka 5`waañ hissah ho to ikhtiyaar hai, magar jabke ek mein Nisaab ho aur dusre mein 5`waañ hissah, to woh karein jisme Nisaab ho. Aur agar ek mein Nisaab ya 5`waañ hissah hota hai aur dusre mein nahiin, to wahi karna Waajib hai jis se Nisaab ho ya Nisaab ka 5`waañ hissah. [Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairahuma]

Mas`alah-09: Paise jab raa'ij (ya'ni chalan mein) hon aur 200 dirham Chaandi (ya'ni 52 ½ Tole) ya 20 Misqaal Sone (ya'ni 7 ½ Tole) ki qeemat ke hon to unki Zakaat Waajib hai, agarche Tijaarat ke liye na hon aur agar chalan uth gaya ho to jab tak Tijaarat ke liye na hon Zakaat Waajib nahiin. [Fatawa Qaari Al Hidaayah] **Note** ki Zakaat bhi Waajib hai, jab tak unka riwaaj aur chalan ho, ke yeh bhi Saman-e-Istilaahi (ya'ni woh saman hai jo dar-haqeeqat mutaa' (saamaan) hai lekin logoñ ki islaah ne ise saman bana diya) haiñ aur paison ke hukm mein haiñ.

Mas`alah-10: Jo Maal kisi par Dain (yahañ dain se muraad mutlaqaan qarz hi nahiin, balke har woh maal hai jo kisi bhi sabab se kisi shakhs ke zimmah waajib ho) ho uski Zakaat kab Waajib hoti hai aur Ada kab isme 3 sooratein haiñ:

(Dain-e-Qawi)

Agar Dain-e-Qawi (short term loan) ho, jaise Qarz jise 'urf mein Dast-Gardaañ kahte haiñ aur Maal-e-Tijaarat ka Saman maslan: koi maal usne ba-niyyat-e-tijaarat khareeda use kisi ke haath udhaar bech daala ya Maal-e-Tijaarat ka kiraaya (rent) maslan: koi makaan ya zameen ba-niyyat-e-tijaarat khareedi, use kisi ko sukoonat (rahne ke liye) ya ziraat (kheti) ke liye kiraaya (rent) par de diya, yeh kiraaya (rent) agar us par Dain (qarz) hai to Dain-e-Qawi hoga aur Dain-e-Qawi ki Zakaat ba-haalat-e-dain hi saal-ba-saal Waajib hoti rahegi, magar Waajib-ul-Ada us waqt hai jab 5`waañ hissah Nisaab ka wasool ho jaye, magar jitna wasool huwa utne hi ki Waajib-ul-Ada hai ya'ni 40 dirham wasool hone se 1 dirham dena Waajib hoga aur 80 wasool huye to 2, wa-'alaa-haazal-qayaas (isi tarah aage samajh le).

(Dain-e-Mutawassit)

Dusri Dain-e-Mutawassit ke kisi Maal-e-Ghair-e-Tijaarat ka badal ho, maslan: ghar ka ghallah ya sawaari ka ghoda ya khidmat ka ghulaam ya aur koi shai (cheez) Haajat-e-Asliyah ki bech daali aur daam (amount) khareedaar par baaqi haiñ, is soorat mein Zakaat dena us waqt laazim aayega ke 200 dirham par qabzah ho jaye. Yunhi agar Mooris (woh marne wala jo maal aur waaris chhod jaye) ka Dain (qarz) ise Tarkah (wiraasat) mein mila agarche Maal-e-Tijaarat ka 'ewaz (ya'ni badla) ho, magar waaris ko 200 dirham wasool hone aur Mooris ki maut ko saal guzarne par Zakaat dena laazim aayega.

(Dain-e-Za'eef)

Teesri Dain-e-Za'eef jo ghair-e-maal ka badal ho jaise: maher, badl-e-khula', diyat, badl-e-kitaabat, ya makaan ya dukaan ke ba-niyyat-e-tijaarat khareedi na thi uska kiraaya kirayadaar par chadha, isme Zakaat dena us waqt Waajib hai ke Nisaab par qabzah karne ke baa'd saal guzar jaye, ya uske paas koi Nisaab us Jins (qism/type) ki hai aur uska saal tamaam ho jaye to Zakaat Waajib hai.

Phir agar Dain-e-Qawi ya Mutawassit kayi saal ke baa'd wasool ho to agle saal (guzre huye saal/past year) ki Zakaat jo uske zimmah Dain hoti rahi

woh pichhle saal (ya'ni next year) ke hisaab mein usi raqam par daali jayegi, maslan: 'Amr par Zaid ke 300 dirham Dain-e-Qawi the, 5 baras baa'd 40 dirham se kam wasool huye to kuch nahiñ aur 40 wasool huye to 1 dirham dena Waajib huwa, ab 39 baaqi rahe ke Nisaab ke 5`way hissah se kam hai, lihaaza baaqi barsoñ ki abhi Waajib nahiñ. Aur agar 300 dirham Dain-e-Mutawassit the, to jab tak 200 dirham wasool na hoñ kuch nahiñ aur 5 baras baa'd 200 wasool huye to 21 Waajib honge, saal-e-awwal ke 5 ab saal-e-dom mein 195 rahe, inme se 35 ke khumus (one-fifth) se kam haiñ mu'aaf ho gaye, 160 rahe iske 4 dirham Waajib, lihaaza saal-e-som (teesre saal) mein 191 rahe, inme bhi 4 dirham Waajib, chahaarum mein 187 rahe, panjum mein 183 rahe, inme bhi 4-4 dirham Waajib, lihaaza kull 21 dirham Waajib-ul-Ada huye. [Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairahuma]

Mas`alah-11: Agar Dain (qarz) se pahle saal-e-nisaab rawaañ tha (ya'ni nisaab ka saal jaari tha), to jo Dain (qarz) asnaa-e-saal (duraan-e-saal) mein kisi par laazim aaya, iska saal bhi wahi qaraar diya jayega jo pahle se chal raha hai, Waqt-e-Dain (qarz ke waqt) se nahiñ. Aur agar Dain se pahle us Jins (qism/type) ki Nisaab ka saal-e-rawaañ na ho to Waqt-e-Dain se shumaar hoga. [Raddul-Muhtaar]

Mas`alah-12: Kisi par Dain-e-Qawi ya Mutawassit hai aur qarz-khwaah (qarz dene waale) ka intiqaal ho gaya, to marte waqt is Dain ki Zakaat ki wasiyyat zaroor nahiñ, ke uski Zakaat Waajib-ul-Ada thi hi nahiñ. Aur Waaris par Zakaat us waqt hogi jab Mooris ki maut ko ek saal guzar jaye aur 40 dirham Dain-e-Qawi mein aur 200 dirham Dain-e-Mutawassit mein wasool ho jayein. [Raddul-Muhtaar]

Mas`alah-13: Saal-e-Tamaam ke baa'd Daain ne (ya'ni qarz dene waale ne) Dain (qarz) mu'aaf kar diya ya saal-e-tamaam se pahle Maal-e-Zakaat hibah (gift) kar diya, to Zakaat saaqit (mu'aaf) ho gayi. [Durr-e-Mukhtaar]

Mas`alah-14: 'Aurat ne Maher ka rupiya wasool kar liya, saal guzarne ke baa'd shauhar ne qabl-e-dukhoor (ya'ni jima' se pahle) Talaaq de di, to Nisf-Maher wapas karna hoga aur Zakaat poore ki Waajib hai. Aur shauhar par waapsi ke baa'd se saal ka e'tibaar hai. [Durr-e-Mukhtaar]

Mas`alah-15: Ek shakhs ne yeh iqraar kiya ke fulaañ ka mujh par Dain (qarz) hai aur use de bhi diya, phir saal-bhar baa'd donoñ ne kaha Dain na tha, to kisi par Zakaat Waajib na hui. [**Aalamgiri**] Magar zaahir yeh hai ke yeh us soorat mein hai jabke uske khayaal mein Dain (qarz) ho, warnah agar mahaz (sirf) Zakaat saaqit (mu'aaf) karne ke liye yeh Heelah (bahaana) kiya to 'Indallah Muwaakhazah ka mustahiq hai (ya'ni Allah ke nazdeek pakad ka haqdaar hai).

Mas`alah-16: Maal-e-Tijaarat mein saal guzarne par jo qeemat hogi uska e'tibaar hai, magar shart yeh hai ke shuru' saal mein uski qeemat 200 dirham se kam na ho. Aur agar mukhtalif qism ke Asbaab (cheezein) hon to sab ki qeematon ka majmu'ah 52 ½ Tole Chaandi ya 7 ½ Tole Sone ki qadr ho. [**Aalamgiri**] Ya'ni jabke uske paas yahi maal ho aur agar uske paas Sona Chaandi iske 'alaawah ho, to use mila lenge.

Mas`alah-17: Ghallah ya koi Maal-e-Tijaarat saal-e-tamaam (saal poora hone) par 200 dirham ka hai, phir nirkh (ya'ni qeemat) badh-ghat gaya, to agar usi mein se Zakaat dena chahein to jitna us din (ya'ni ghatne-badhne ke din) tha uska 40`waañ hissah de dein. Aur agar us qeemat ki koi aur cheez dena chahein to woh qeemat li jaye jo saal-e-tamaam ke din thi. Aur agar woh cheez saal-e-tamaam ke din Tar (geeli) thi ab Khushk ho gayi (sookh gayi), jab bhi wahi qeemat lagayein jo us din thi (ya'ni saal poora hone ke din). Aur agar us roz Khushk (sookhi) thi, ab Bheeg gayi to aaj ki qeemat lagayein. [**Aalamgiri**]

Mas`alah-18: Qeemat us jagah ki honi chahiye jahan maal hai. Aur agar maal Jangal mein ho to uske qareeb jo Aabaadi hai wahan jo qeemat ho uska e'tibaar hai. [**Aalamgiri**] Zaahir yeh hai ke yeh us maal mein hai jiski jangal mein khareedaari na hoti ho aur agar jangal mein khareeda jaata ho jaise lakdi aur woh cheezein jo wahan paida hoti hain, to jab tak maal wahan pada hai wahi ki qeemat lagaayi jaye.

Mas`alah-19: Kiraaya par uthane ke liye Degein hon unki Zakaat nahiñ. Yunhi kiraaye ke makaan ki (zakaat nahiñ). [**Aalamgiri**]

Mas`alah-20: Ghode ki Tijaarat karta hai, jhool aur lagaam aur rassiyaan waghairah is liye khareedi ki ghodon ki hifaazat mein kaam aayengi, to

unki Zakaat nahiñ. Aur agar is liye khareedi ki ghode inke sameth beche jayenge, to inki bhi Zakaat de. Naan-Baai ne Roti pakaane ke liye lakdiyaan khareediñ ya Roti mein daalne ko Namak khareeda, to inki Zakaat nahiñ aur Roti par chhidakne ko Til khareede, to Tiloñ ki Zakaat Waajib hai. [**Aalamgiri**]

Mas'alah-21: Ek shakhs ne apna makaan 3 saal ke liye 300 dirham saal ke kiraaya (rent) par diya aur uske paas kuch nahiñ hai aur jo kiraaya mein aata hai sab mahfooz rakhta hai, to 8 mahine guzarne par Nisaab ka maalik ho gaya, ke 8 maah (mahine) mein 200 dirham kiraaya ke huye, lihaaza aaj se saal-e-zakaat shuru' hoga aur saal poora hone par 500 dirham ki Zakaat de, ke 20 maah ka kiraaya 500 huwa, ab uske baa'd 1 saal aur guzra to 800 ki Zakaat de, magar saal-e-awwal ki Zakaat ke 12 ½ dirham kam kiye jayein. [**Aalamgiri**] Balke 800 mein 40 kam ki Zakaat Waajib hogi, ke 40 se kam ki Zakaat nahiñ balke Afw' (mu'aaf) hai.

Mas'alah-22: Ek shakhs ke paas sirf ek hazaar (1000) dirham haiñ aur kuch maal nahiñ, usne 100 dirham saalaana kiraaya (rent) par 10 saal ke liye makaan liya aur woh kull rupiye maalik-e-makaan ko de diye, to pahle saal mein 900 ki Zakaat de ke 100 kiraaya mein gaye, dusre saal 800 ki balke pahle saal ki Zakaat ke 22 ½ dirham 800 mein se kam karke baaqi ki Zakaat de. Isi tarah har saal mein 100 rupiye aur saal-e-guzashta (guzre huye saal) ki Zakaat ke rupiye kam karke baaqi ki Zakaat uske zimmah hai. Aur maalik-e-makaan ke paas bhi agar is kiraaya ke 1000 ke siwa kuch na ho to 2 saal tak kuch nahiñ. 2 saal guzarne par ab 200 ka maalik huwa, 3 baras par 300 ki Zakaat de. Yunhi har saal 100 dirham ki Zakaat badhti jayegi, magar agli barsoñ ki miqdaar-e-zakaat kam karne ke baa'd baaqi ki Zakaat Waajib hogi. Soorat-e-Mazkoorah (upar zikr hui soorat) mein agar us qeemat ki Kaneez kiraaya mein di, to kirayadaar par kuch Waajib nahiñ aur maalik-e-makaan par usi tarah wujoob hai, jo dirham ki soorat mein hai. [**Aalamgiri**]

Mas'alah-23: Tijaarat ke liye ghulaam qeemti 200 dirham ka 200 mein khareeda aur Saman (qeemat) Baae' (bechne waale/seller) ko de diya, magar ghulaam par qabzah na kiya yahañ tak ke ek saal guzar gaya, ab woh Baae' (seller) ke yahañ mar gaya, to Baae' (bechne wala) va Mushtari

(khareedaar) donoñ par 2-2-sau (200-200) ki Zakaat Waajib hai. Aur agar ghulaam 200 dirham se kam qeemat ka tha aur Mushtari (buyer) ne 200 par liya, to Baae' 200 ki Zakaat de aur Mushtari par kuch nahiñ. [**Aalamgiri**]

Mas`alah-24: Khidmat ka ghulaam 1000 rupiye mein becha aur Saman (qeemat/bechne par jo paisa mila hai us) par qabzah kar liya, saal-bhar baa'd woh ghulaam 'aib-daar nikla is bina par wapas huwa, Qazi ne waapsi ka hukm diya ho ya usne khud apni khushi se wapas le liya ho, to 1000 ki Zakaat de. [**Aalamgiri**]

Mas`alah-25: Rupiyeh ke 'ewaz (badle) khaana, ghallah, kapda waghairah Faqeer ko dekar maalik kar diya to Zakaat ada ho jayegi, magar us cheez ki qeemat jo baazaar bhaav se hogi woh Zakaat mein samjhi jaye, Baalaayi masaarif (ya'ni upri kharche) maslan: baazaar se laane mein jo mazdoor ko diya hai ya gaaoñ se mangwaya to kiraaya aur chungi waza' (tax deduction) na karenge, ya pakwa kar diya to pakwaai ya lakdiyoñ ki qeemat mujraa (katoti/deduct) na karein, balke us paki hui cheez ki jo qeemat baazaar mein ho uska e'tibaar hai. [**Durr-e-Mukhtaar; Aalamgiri**]

‘Aashir Ka Bayaan:-

Mas`alah-01: ‘Aashir usko kahte haiñ jise Baadshah-e-Islaam ne raastah par muqarrar kar diya ho ke Tujjaar jo Amwaal (ya’ni tijaarat karne waale jo maal/daulat/saamaan) lekar guzre unse Sadqaat wasool kareiñ. ‘Aashir ke liye shart yeh hai ke Musalmaan Hur (aazaad ya’ni ghulaam na ho) Ghair-e-Haashmi ho, chor aur daaku`oñ se maal ki hifaazat par qaadir ho. [Baher]

Mas`alah-02: Jo raah-geer (traveler) yeh kahe ke mere is maal par neez ghar mein jo maujood hai kisi par saal nahiñ guzra, ya kahta hai ke maine isme Tijaarat ki niyyat nahiñ ki, ya kahe yeh mera maal nahiñ balke mere paas amaanat ya bataure muzaarabat (saajhe-daari ka) hai, ba-sharte ke usme itna nafa’ na ho ke uska hissah Nisaab ko pahunch jaye, ya apne ko mazdoor ya mukaatab ya maazoon bataaye, ya itna hi kahe ke is maal par Zakaat nahiñ agarche wajah na-bataaye, ya kahe mujh par Dain (qarz) hai jo maal ke baraabar hai, ya itna hai ke use nikaaleiñ to Nisaab baaqi na rahe, ya kahe dusre ‘Aashir ko de diya hai aur jisko dena bataata hai waaqe’ mein woh ‘Aashir hai aur is ‘Aashir ko bhi uska ‘Aashir hona ma’loom ho, ya kahe shaher mein Faqeroñ ko Zakaat de di aur apne bayaan par Half kare (qasam khaaye) to uska qaul maan liya jayega, iski kuch zaroorat nahiñ ke us se raseed talab kareiñ, ke raseed kabhi jaali hoti hai aur kabhi ghalti se raseed nahiñ li jaati aur kabhi gum ho jaati hai aur agar raseed pesh ki aur usme us ‘Aashir ka naam nahiñ jise usne bataaya, jab bhi Half (qasam) lekar uska qaul maan lenge. Aur agar chand saal guzarne par ma’loom huwa ke usne jhoot kaha tha, to ab us se Zakaat li jayegi. [‘Aalamgiri; Raddul-Muhtaar; Raddul-Muhtaar]

Mas`alah-03: Agar is maal par saal nahiñ guzra, magar uske makaan par jo maal hai us par saal guzar gaya hai aur is maal ko us maal ke saath mila sakte hoñ to uska qaul nahiñ maana jayega. Yunhi agar aise ‘Aashir ko dena bataaye jo use ma’loom nahiñ, ya kahe kisi bad-mazhab ko Zakaat de di, ya kahe shaher mein Faqeer ko nahiñ di balke shaher se baahar jaakar di, to in sab sooratoñ mein uska qaul na maana jaye. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-04: Saaimah aur Amwaal-e-Baatinah mein uska qaul nahiin maana jayega aur jin umoor (baaton) mein musalmaan ka qaul maana jaata hai Zimmi Kaafir ka bhi maan liya jayega, magar us soorat mein ke shaher mein Faqeer ko dena bataaye to uska qaul mo'tabar nahiin. [Durr-e-Mukhtaar]

Mas`alah-05: Harbi Kaafir ka qaul bilkul mo'tabar nahiin, agarche jo kuch kahta hai us par gawaah pesh kare. Aur agar kaneez ko umm-e-walad bataaye, ya ghulaam ko apna ladka kahe aur uski 'umr is qaabil ho ke yeh uska ladka ho sakta hai, ya kahe maine dusre ko de diya hai aur jise bataata hai woh wahaan maujood hai, to in umoor mein Harbi ka bhi qaul maan liya jaye. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-06: Jo shakhs 200 dirham se kam ka maal lekar guzra to 'Aashir us se kuch na lega, khwaah woh Musalmaan ho ya Zimmi ya Harbi, khwaah uske ghar mein aur maal hona ma'loom ho ya nahiin. ['Aalamgiri]

Mas`alah-07: Musalmaan se 40`waañ hissah liya jaye aur Zimmi se 20`waañ aur Harbi se 10`waañ hissah. [Tanweer] Harbi se 10`waañ hissah lena us waqt hai jab ma'loom na ho ke Harbiyon ne Musalmanoñ se kitna liya tha aur agar ma'loom ho to jitna unhoñ ne liya Musalmaan bhi Harbiyon se utna hi leiñ, magar Harbiyon ne agar Musalmanoñ ka kull maal le liya ho to Musalmaan kull na leiñ, balke itna chhod deiñ ke apne thikaane pahunch jaye. Aur agar Harbiyon ne Musalmanoñ se kuch na liya to Musalmaan bhi kuch na leiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-08: Harbi bacche aur Mukaatab se kuch na lenge, magar jab Musalmanoñ ke bacchoñ aur Mukaatab se Harbiyon ne liya ho to Musalmaan bhi unse leiñ. [Durr-e-Mukhtaar]

Mas`alah-09: Ek baar jab Harbi se le liya to dubaarah us saal mein na leiñ, magar jab lene ke baa'd Daar-ul-Harb ko wapas gaya aur ab phir Daar-ul-Harb se aaya to dubaarah lenge. [Tanweerul-Absaar]

Mas`alah-10: Harbi Daar-ul-Islam mein aaya aur wapas gaya, magar 'Aashir ko khabar na hui, phir dubaarah Daar-ul-Harb se aaya to pahli martabah ka na leiñ. Aur agar Musalmaan ya Zimmi ke aane aur jaane ki khabar na hui aur ab dubaarah aaya to pahli baar ka lenge. [Durr-e-Mukhtaar]

Mas`alah-11: Maazoon (ya'ni woh ghulaam jise uske maalik ne tijaarat ki ijaazat de di ho) ke saath agar uska maalik bhi hai aur us par itna Dain (qarz) nahiñ jo zaat va maal ko mustaghraq (ya'ni ghere huye) ho, to 'Aashir us se lega. [Durr-e-Mukhtaar]

Mas`alah-12: 'Aashir ke paas aisi cheez lekar guzra jo jald kharaab hone waali hai, jaise: mewa, tarkaari, kharbooza, tarbooz, doodh waghairah agarche inki qeemat Nisaab ke qadr (baraabar) ho magar 'Ushr na liya jaye, haañ agar wahañ Fuqara maujood hoñ to lekar Fuqara ko baat de. ['Aalamgiri; Durr-e-Mukhtaar]

Mas`alah-13: 'Aashir ne maal ziyadah khayaal karke Zakaat li, phir ma'loom huwa ke utne ka maal na tha, to jitna ziyadah liya hai saal-e-aaindah mein mahsoob (shumaar) hoga. Aur agar qasdan (jaanboojh kar) ziyadah liya to yeh Zakaat mein mahsoob (shumaar) na hoga ke zulm hai. [Khania]

Kaan Aur Dafeenah Ka Bayaan:-

Saheeh Bukhari va Saheeh Muslim mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Rikaaz (kaan) mein Khumus (5`waañ hissah/one-fifth) hai.

Mas`alah-01: Kaan se loha, seesa, taamba, peetal, sona, chaandi nikle usme Khumus (5`waañ hissah/one-fifth) liya jayega aur baaqi paane waale ka hai. Khwaah woh paane wala Aazaad ho ya Ghulaam, Musalmaan ho ya Zimmi, Mard ho ya ‘Aurat, Baaligh ho ya Na-baaligh, woh zameen jis se yeh cheezein niklin ‘Ushri ho ya Khiraaj. [Alamgir]

Yeh us soorat mein hai ke zameen kisi shakhs ki Mamlook na ho, maslan: jangal ho ya pahaad. Aur agar Mamlook (milkiyat) hai to kull maalik-e-zameen ko diya jaye, Khumus bhi na liya jaye. [Durr-e-Mukhtaar]

Mas`alah-02: Ferozah va yaaqoot va zamurd va deegar jawaahir aur surmah, phitkari, choona, moti mein aur namak waghairah bahne waali cheezon mein Khumus (one-fifth) nahin. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-03: Makaan ya dukaan mein Kaan nikli to Khumus (one-fifth) na liya jaye, balke kull maalik ko diya jaye. [Durr-e-Mukhtaar]

Mas`alah-04: Ferozah, yaaqoot, zamurd waghairah jawaahir Saltanat-e-Islaam se peshtar (pahle) ke dafan the aur ab nikle to Khumus (one-fifth) liya jayega, ke yeh maal-e-ghaneemat hai. [Durr-e-Mukhtaar]

Mas`alah-05: Moti aur iske ‘alaawah jo kuch dariya se nikle, agarche sona ke paani ki teh mein tha, sab paane waale ka hai, ba-sharte ke usme koi Islaami nishaani na ho. [Durr-e-Mukhtaar]

Mas`alah-06: Jis Dafeenah (ya’ni dafan kiya huwa maal) mein Islaami nishaani paayi jaye khwaah woh naqd (cash/currency) ho ya hathiyaar ya khaanah-daari ke saamaan (ya’ni roz-marra ki zaroorat ke isti’maali saamaan) waghairaha, woh pade maal ke hukm mein hai ya’ni masjidoñ, baazaaron mein uska e’laan itne dinoñ tak kare ke zann-e-ghaalib (ghaalib gumaan) ho jaye, ab iska talaash karne wala na milega, phir Masaakeen ko de de aur

khud Faqeer ho to apne sarf (isti'maal) mein laye. Aur agar usme Kufr ki 'alaamat (nishaani) ho, maslan: buth ki tasveer ho ya kaafir baadshah ka naam us par likha ho, usme se Khumus (one-fifth) liya jaye, baaqi paane waale ko diya jaye, khwaah apni zameen mein paaye ya dusre ki zameen mein ya mubaah zameen mein. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-07: Harbi Kaafir ne Dafeenah nikaala to use kuch na diya jaye aur jo usne le liya hai wapas liya jaye, haañ agar Baadshah-e-Islam ke hukm se khod kar nikaala to jo tahra hai woh denge. ['Aalamgiri]

Mas'alah-08: Dafeenah nikaalne mein 2 shakhsoñ ne kaam kiya, to Khumus (one-fifth) ke baa'd baaqi use denge jisne paaya, agarche donoñ ne shirkat ke saath kaam kiya hai, ke yeh Shirkat-e-Faasidah hai. Aur agar Shirkat ki soorat mein donoñ ne paaya aur yeh nahiñ ma'loom ke kitna kisne paaya, to nisf-nisf ke shareek haiñ aur is soorat mein agar ek ne paaya aur dusre ne madad ki, to woh paane waale ka hai aur madadgaar ko kaam ki mazdoori di jayegi. Aur agar Dafeenah nikaalne par mazdoor rakha, to jo bar-aamad hoga mazdoor ko milega, Mustaajir (thekedaar) ko kuch nahiñ ke yeh Ijaarah-e-Faasidah (invalid contract) hai. [Raddul-Muhtaar]

Mas'alah-09: Dafeenah mein na Islaami 'alaamat (nishaani) hai na Kufr ki, to Zamaana-e-Kufr ka qaraar diya jaye. ['Aalamgiri]

Mas'alah-10: Sahraa-e-Daar-ul-Harb mein se jo kuch nikaala Maa'dani (woh cheezein jo kaan se nikle) ho ya Dafeenah, usme Khumus (one-fifth) nahiñ balke kull paane waale ko milega. Aur agar bahut se log ba-taur-e-ghalbah ke (ya'ni lad kar) nikaal laye to usme Khumus liya jayega, ke yeh Ghaneemat hai. [Durr-e-Mukhtaar]

Mas'alah-11: Musalmaan Dar-ul-Harb mein Aman lekar gaya aur wahañ kisi ki mamlook zameen se khazaanah ya kaan nikaali to maalik-e-zameen ko wapas de aur agar wapas na kiya balke Dar-ul-Islam mein le aaya to yahi maalik hai magar milk-e-khabees hai, lihaaza Tasadduq (saddqah) kare aur bech daala to Bai' (bechna) saheeh hai, magar khareedaar ke liye bhi khabees hai. Aur agar Amaan lekar nahiñ gaya tha, to yeh maal uske liye halaal hai, na wapas kare na usme Khumus (one-fifth) liya jaye. ['Aalamgiri; Durr-e-Mukhtaar]

Mas`alah-12: Khumus (one-fifth) Masaakeen ka haq hai, ke Baadshah-e-Islaam un par sarf (kharch) kare aur agar usne bataur-e-khud Masaakeen ko de diya jab bhi jaaiz hai, Baadshah-e-Islaam ko khabar pahunche to use bar-qaraar rakhe aur uske tasarruf ko naafiz (jaari) kar de. Aur agar yeh khud Miskeen hai to ba-qadr-e-haajat apne sarf mein la sakta hai aur agar Khumus nikaalne ke baa'd baaqi 200 dirham ki qadr hai to Khumus apne sarf mein nahi la sakta ke ab yeh Faqeer nahi, haañ agar Madyoon (qarz-daar) ho ke Dain nikaalne ke baa'd 200 dirham ki qadr baaqi nahi rahta, to Khumus apne sarf mein la sakta hai. Aur agar Maa-Baap ya Aulaad jo Masaakeen haiñ un ko Khumus de de to yeh bhi jaaiz hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Ziraa'at Aur Phaloñ Ki Zakaat:-

Allah (عزوجل) Farmata Hai:-

{وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ}

[Surah-e-An'aam (6), Aayat-141]

Tarjamah:- “Kheti katne ke din uska haq ada karo”

Hadees 01:- Saheeh Bukhari Shareef mein Ibn-e-'Umar رضى الله تعالى عنهما se Marvi, Rasoolullah (ﷺ) farmate haiñ: “Jis zameen ko aasmaan ya chashmoñ ne sairaab kiya, ya 'Ushri ho ya'ni naher ke paani se use sairaab karte hoñ usme 'Ushr hai aur jis zameen ke sairaab karne ke liye jaanwar par paani laad kar laate hoñ usme Nisf 'Ushr ya'ni 20`waañ hissah.”

Hadees 02:- Ibn-e-Najjaar Anas (رضي الله عنه) se Raavi, ke Huzoor (ﷺ) farmate haiñ ke: “Har us shai (cheez) mein jise zameen ne nikaala 'Ushr ya Nisf 'Ushr hai.”

Masaail-e-Fiqhiyyah:-

Zameen 3 Qism Hai:-

[1]. 'Ushri.

[2]. Khiraaaji.

[3]. Na-'Ushri Na-Khiraaaji.

Awwal va Som (ya'ni pahli aur teesri) donoñ ka hukm ek hai ya'ni 'Ushr (one-tenth) dena.

Hindustan mein Musalmanoñ ki zameenein Khiraaaji na samjhi jayengi, jab tak kisi khaas zameen ki nisbat Khiraaaji hona Daleel-e-Shar'ee se saabit na ho le.

'Ushri hone ki bahut si sooratein haiñ, maslan: Musalmanoñ ne fatah kiya aur zameen Mubahideen par taqseem ho gayi, ya wahañ ke log khud-ba-khud Musalmaan ho gaye jang ki naubat na aayi, ya 'Ushri zameen ke qareeb padtee (ya'ni khaali zameen) thi use kaasht (ya'ni kheti ke kaam) mein laya,

ya us padtee (ya'ni khaali zameen) ko khet banaaya jo 'Ushri va Khiraaji donoñ se qurb va bo'd (nazdeeki aur doori) ki yaksaan (baraabar) nisbat rakhti hai, ya us khet ko 'Ushri paani se sairaab (irrigate) kiya ya Khiraaji va 'Ushri donoñ se, ya Musalmaan ne apne makaan ko baagh ya khet bana liya aur use 'Ushri paani se sairaab karta hai. Ya 'Ushri va Khiraaji donoñ se, ya 'Ushri zameen Kaafir-e-Zimmi ne khareedi Musalmaan ne shufa'h (amalgamation) mein use le liya, ya Bai' faasid ho gayi, ya Khiyaar-e-Shart, ya Khiyaar-e-Rooyat ki wajah se wapas hui, ya Khiyaar-e-'Aib ki wajah se Qazi ke hukm se wapas hui.

Aur bahut sooraton mein Khiraaji hai, maslan: Fatah karke wahiñ walon ko ehsaan ke taur par wapas di, ya dusre kaafiron ko de di, ya woh mulk sulah ke taur par fatah kiya gaya, ya Zimmi ne Musalmaan se 'Ushri zameen khareed li, ya Khiraaji zameen Musalmaan ne khareedi, ya Zimmi ne Baadshah-e-Islaam ke hukm se banjar ko aabaad kiya, ya banjar zameen Zimmi ko de di gayi, ya use Musalmaan ne aabaad kiya aur woh Khiraaji zameen ke paas thi, ya use Khiraaji paani se sairaab kiya. Khiraaji zameen agarche 'Ushri paani se sairaab ki jaye, Khiraaji hi rahegi.

Aur Khiraaji va 'Ushri donoñ na hon, maslan: Musalmanon ne fatah karke apne liye Qayamat tak ke liye baaqi rakhi, ya us zameen ke maalik mar gaye aur zameen Baitul-Maal ki milk (qabze mein) ho gayi.

(Note:- Khiyaar-e-Shart woh qaraar hai jisme shart ho ya'ni qaraar ke saath koi shart lagi ho. Khiyaar-e-Rooyat woh qaraar hai jisme dekhne ki shart hai ya'ni qaraar to ho gaya magar khareedaar ne kaha ke mai maal ko dekhunga. Khiyaar-e-'Aib woh qaraar hai jo maal ke 'aib ki wajah se khatm bhi ho sakta hai. Shufa'h ka matlab yeh hai ke Shari'at mein yeh qaanoon hai ke jo zameen bikti hai us par padosi ka pahla haq hai aur woh zameen usko bechi jaye, ise Shufa'h mein lena kahenge, pahle Hindustan mein bhi yeh qaanoon tha ab khatm ho gaya).

Mas'alah-01: Khiraaj 2 Qism Hai:-

[1].Khiraaj-e-Muqaasamah: ke paidawaar ka koi hissah aadha ya tihaayi ya chauthaayi waghairaha muqarrar ho, jaise **Huzoor-e-Aqdas** (ﷺ) ne Yahood-e-Khaibar par muqarrar farmaya tha. Aur

[2].Khiraaj-e-Muazzaf: ke ek miqdaar mu'ayyan laazim kardi jaye khwaah rupiye, maslan: saalaana 2 rupiya beeghaa ya kuch aur jaise Farooq-e-Aa'zam (ﷺ) ne muqarrar farmaya tha.

Mas'alah-02: Agar ma'loom ho ke Saltanat-e-Islamiyah mein itna Khiraaj muqarrar tha to wahi dein, ba-sharte ke Khiraaj-e-Muazzaf mein jahañ-jahañ Farooq-e-Aa'zam (ﷺ) se miqdaar manqool hai (ya'ni Farooq-e-Aa'zam (ﷺ) ka hukm milta hai) us par ziyaadat na ho aur jahañ manqool nahiñ usme nisf (aadhi) paidawaar se ziyadah na ho. Yunhi Khiraaj-e-Muqaasamah mein nisf se ziyadah na ho. Aur yeh bhi shart hai ke zameen utni dene ki taaqat bhi rakhti ho. **[Durr-e-Mukhtaar; Raddul-Muhtaar]**

Mas'alah-03: Agar ma'loom na ho ke Saltanat-e-Islaam mein kya muqarrar tha, to jahañ-jahañ Farooq-e-Aa'zam (ﷺ) ne muqarrar farma diya hai, woh dein aur jahañ muqarrar na farmaya ho nisf (aadha) dein. **[Fatawa-e-Razviyyah]**

Mas'alah-04: Farooq-e-Aa'zam (ﷺ) ne yeh muqarrar farmaya tha ke har qism ke ghallah mein Fi-Jareeb (ya'ni zameen ke naapne ke liye ek paimaana jo ek beeghe ke baraabar hota hai) 1 dirham aur us ghallah ka 1 Sa' aur kharbooze, tarbooz ki paalez (khet) aur kheere, kakdi, baigan, waghairah tarkaariyon mein fi-jareeb 5 dirham, angoor va khurma (khajoor) ke ghane baaghoñ mein jin ke andar ziraat (kheti) na ho sake 10 dirham, phir zameen ki haisiyat aur us shakhs ki qudrat ka e'tibaar hai, iska e'tibaar nahiñ ke usne kya boya ya'ni jo zameen jis cheez ke bone ke laaiq hai aur yeh shakhs uske bone par qaadir hai to uske e'tibaar se Khiraaj ada kare, maslan: angoor bo sakta hai to angoor ka Khiraaj de, agarche gehuñ boye aur gehuñ ke qaabil hai to iska Khiraaj ada kare agarche jau boye.

Jareeb ki miqdaar Angrezi Gaz se 35 Gaz Tool (lambi), 35 Gaz 'Arz (chaudi) hai aur Sa' 288 Rupiya Bhar aur 10 Dirham ke 12-Aana $9\frac{3}{5}$ Paai 5 Dirham 6-Aana $4\frac{4}{5}$ Paai aur 1 Dirham 4- $5\frac{19}{25}$ Paai. **[Durr-e-Mukhtaar]**

Mas'alah-05: Jahañ Islaami saltanat na ho, wahañ ke log bataur-e-khud Fuqara waghairah jo Masaarif-e-Khiraaj haiñ un par sarf karein.

Mas'alah-06: 'Ushri zameen se aisi cheez paida hui jiski ziraat (kheti) se maqsood zameen se munaafa' haasil karna hai, to us paidawaar ki Zakaat

Farz hai aur us Zakaat ka naam 'Ushr hai ya'ni 10`waañ hissah, ke aksar sooratoñ mein 10`waañ hissah Farz hai, agarche baa'z sooratoñ mein Nisf-'Ushr ya'ni 20`waañ hissah liya jayega. [**'Aalamgiri; Raddul-Muhtaar**]

Mas`alah-07: 'Ushr Waajib hone ke liye 'Aaqil, Baaligh hona shart nahiñ, Majnoon aur Na-baaligh ki zameen mein jo kuch paida huwa us mein bhi 'Ushr Waajib hai. [**'Aalamgiri; Waghairah**]

Mas`alah-08: Khushi se 'Ushr na de to Baadshah-e-Islaam jabran (zabardasti se) le sakta hai aur is soorat mein bhi 'Ushr ada ho jayega, magar sawaab ka mustahiq (haqdaar) nahiñ aur khushi se ada kare to sawaab ka mustahiq hai. [**'Aalamgiri; Waghairah**]

Mas`alah-09: Jis par 'Ushr Waajib huwa, uska intiqaal ho gaya aur paidawaar maujood hai to usme se 'Ushr liya jayega. [**'Aalamgiri**]

Mas`alah-10: 'Ushr mein saal guzarna bhi shart nahiñ, balke saal mein chand baar ek khet mein ziraat hui to har baar 'Ushr Waajib hai. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas`alah-11: Isme Nisaab bhi shart nahiñ, 1-Sa' bhi paidawaar ho to 'Ushr Waajib hai aur yeh shart bhi nahiñ ke woh cheez baaqi rahne wali ho aur yeh shart bhi nahiñ ke kaasht-kaar (kheti-baadi karne wala/kisaan) zameen ka maalik ho, yahañ tak ke Mukaatab va Maazoon ne kaasht ki to us paidawaar par bhi 'Ushr Waajib hai, balke Waqfi zameen mein ziraat hui to us par bhi 'Ushr Waajib hai, khwaah ziraat karne waale Ahl-e-Waqf hon ya Ujrat par Kaasht ki. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

(Note:- Mukaatab ya'ni woh ghulaam jise Aqa ne kah diya hai ke rupiye de do to tum azaad ho. **Maazoon** ya'ni woh ghulaam jise Aqa ne yeh kah diya hai ke mere marne ke baa'd tu azaad hai).

Mas`alah-12: Jo cheezein aisi hon ke unki paidawaar se zameen ke munaafa' haasil karna maqsood na ho unme 'Ushr nahiñ, jaise: eendhan, ghaas, narkul, setha, jhaav, khajoor ke patte, khatmi (ek qism ki dawa), kapaas, baigan ka darakht, kharbooza, tarbooz, kheeraa, kakdi ke beej. Yunhi har qism ki tarkaariyon ke beej ke inki kheti se tarkaariyaan maqsood hoti hain, beej maqsood nahiñ hote. Yunhi jo beej dawa hain maslan: kundar,

methi, kalonji. Aur agar narkul, ghaas, beyd, jhaav, waghairah se zameen ke munaafa' haasil karna maqsood ho aur zameen inke liye khaali chhod di to unme bhi 'Ushr Waajib hai. [Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairahuma]

Mas'alah-13: Jo khet baarish ya naher naale ke paani se sairaab kiya jaye usme 'Ushr ya'ni 10`waañ hissah Waajib hai aur jiski aab-paashi charse (ya'ni chamde ka bada dol) ya dol se ho usme Nisf-'Ushr ya'ni 20`waañ hissah Waajib. Aur paani khareed kar aab-paashi (irrigation) ho ya'ni woh paani kisi ki milk hai (ya'ni koi aur uska maalik hai), us se khareed kar aab-paashi ki, jab bhi Nisf-'Ushr Waajib hai. Aur agar woh khet kuch dinoñ meeh (baarish) ke paani se sairaab kiya jaata hai aur kuch dinoñ dol charse se, to agar aksar meeh (baarish) ke paani se kaam liya jaata hai aur kabhi-kabhi dol charse se, to 'Ushr Waajib hai warnah Nisf-'Ushr. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-14: 'Ushri zameen ya pahaad ya jangal mein shahed huwa, us par 'Ushr Waajib hai. Yunhi pahaad aur jangal ke phalon mein bhi 'Ushr Waajib hai, ba-sharte ke Baadshah-e-Islaam ne harbiyon aur daaku'on aur baaghiyon se inki hifaazat ki ho, warnah kuch nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-15: Gehuñ, jau, jawaar, baajraa, dhaan aur har qism ke ghalle (grains) aur alsii, kusum, akhrot, badaam aur har qism ke meway, rui, phool, ganna, kharbooza, tarbooz, kheeraa, kakdi, baigan aur har qism ki tarkaari, sab mein 'Ushr Waajib hai, thoda paida ho ya ziyadah. ['Aalamgiri]

Mas'alah-16: Jis cheez mein 'Ushr ya Nisf-'Ushr Waajib huwa usme kull paidawaar ka 'Ushr ya Nisf-'Ushr liya jayega, yeh nahiñ ho sakta ke masaarif-e-ziraa'at (ya'ni kheti ke tamaam kharche), hal, bail, hifaazat karne waale aur kaam karne walon ki ujrat, ya beej waghairah nikaal kar baaqi ka 'Ushr ya Nisf-'Ushr diya jaye. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-17: 'Ushr sirf Musalmanoñ se liya jayega, yahañ tak ke 'Ushri zameen Musalmaan se Zimmi ne khareedli aur qabzah bhi kar liya, to ab Zimmi se 'Ushr nahiñ liya jayega balke Khiraaj liya jayega. Aur Musalmaan ne Zimmi se Khiraaji zameen khareedi to yeh Khiraaji hi rahegi. Us Musalmaan se us zameen ka 'Ushr na lenge balke Khiraaj liya jaye. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-18: Zimmi ne Musalmaan se 'Ushri zameen khareedi, phir kisi Musalmaan ne Shufa'h mein woh zameen le li, ya kisi wajah se Bai' faasid ho gayi thi aur Baae' (bechne waale) ke paas wapas hui, ya Baae' (seller) ko Khiyaar-e-Shart tha, ya kisi ko Khiyaar-e-Rooyat tha is wajah se wapas hui, ya Mushtari (khareedaar/buyer) ko Khiyaar-e-'Aib tha aur Hukm-e-Qazi se wapas hui, in sab sooraton mein woh phir 'Ushri hi hai. Aur agar Khiyaar-e-'Aib mein baghair Hukm-e-Qazi wapas hui to ab Khiraaji hi rahegi. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-19: Musalmaan ne apne ghar ko baagh bana liya, agar usme 'Ushri paani deta hai to 'Ushri hai aur Khiraaji paani deta hai to Khiraaji aur dono qism ke paani deta hai jab bhi 'Ushri. Aur Zimmi ne apne ghar ko baagh banaaya to mutlaqan (bilkul) Khiraaj lenge. Aasmaan aur kuyein aur chashmah aur dariya ka paani 'Ushri hai. Aur jo naher 'Ajmiyon ne khodi uska paani Khiraaji hai. Kaafiron ne kuwaan khoda tha aur ab Musalmano ke qabzah mein aagaya ya Khiraaji zameen mein khoda gaya, woh bhi Khiraaji hai. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-20: Makaan ya Maqbarah mein jo paidawaar ho, usme na 'Ushr hai na Khiraaj. [Durr-e-Mukhtaar]

Mas'alah-21: Zift (ek qism ka gondh/asphalt) aur Nift (crude oil) ke chashme 'Ushri zameen mein hon ya Khiraaji mein, unme kuch nahi liya jayega, al-battah agar Khiraaji zameen mein hon aur aas-paas ki zameen qaabil-e-ziraa'at (ya'ni kheti ke qaabil) ho to us zameen ka Khiraaj liya jayega, chashmah ka nahi aur 'Ushri zameen mein hon to jab tak aas-paas ki zameen mein ziraa'at (kheti) na ho kuch nahi liya jayega, faqat qaabil-e-ziraa'at (kheti ke qaabil) hona kaafi nahi. [Durr-e-Mukhtaar]

Mas'alah-22: Jo cheez zameen ki taabe' ho jaise darakht aur jo cheez darakht se nikle jaise gondh usme 'Ushr nahi. ['Aalamgiri]

Mas'alah-23: 'Ushr us waqt liya jaye jab phal nikal aayein aur kaam ke qaabil ho jayein aur fasaad (kharaab hone ka/loss) ka andesha jaata rahe agarche abhi todne ke laaiq na huye hon. [Jauhirah-Nayyirah]

Mas'alah-24: Khiraaaj ada karne se peshtar (pahle) uski Aamdani khaana halaal nahiñ. Yunhi 'Ushr ada karne se peshtar (pahle) maalik ko khaana halaal nahiñ, khaayega to zamaan (jurmaana) dega. Yunhi agar dusre ko khilaaya to utne ke 'Ushr ka Taawaan (jurmaana) de aur agar yeh iraadah hai ke kull ka 'Ushr ada kar dega to khaana halaal hai. [**Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-25: Baadshah-e-Islaam ko ikhtiyaar hai ke Khiraaaj lene ke liye ghallah ko rok le, maalik ko tasarruf (kharch/use) na karne de. Aur usne kayi saal ka Khiraaaj na diya ho aur 'Aajiz ho to agli barsoñ ka mu'aaf hai aur 'Aajiz na ho to lenge. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-26: Ziraa'at par qaadir hai aur boya nahiñ, to Khiraaaj Waajib hai aur 'Ushr jab-tak kaasht na kare aur paidawaar na ho Waajib nahiñ. [**Durr-e-Mukhtaar**]

Mas'alah-27: Khet boya magar paidawaar maari gayi, maslan: kheti doob gayi, ya jal gayi, ya tiddi kha gayi, ya paale aur lu se jaati rahi, to 'Ushr va Khiraaaj donoñ saaqit (mu'aaf) haiñ, jabke kull (sab) jaati rahi. Aur agar kuch baaqi hai to us baaqi ka 'Ushr lenge. Aur agar chaupaaye (jaanwar) kha gaye to saaqit nahiñ aur saaqit hone ke liye yeh bhi shart hai ke iske baa'd us saal ke andar usme dusri ziraa'at tayyaar na ho sake aur yeh bhi shart hai ke todne ya kaatne se pahle halaak ho warnah saaqit nahiñ. [**Raddul-Muhtaar**]

Mas'alah-28: Khiraaaji zameen kisi ne ghasab ki (ya'ni na-jaaiz qabzah kiya) aur ghasab se inkaar karta hai aur maalik ke paas gawaah bhi nahiñ, to agar kaasht (kheti) kare Khiraaaj ghaasib (na-jaaiz qabzah karne waale) par hoga. [**Durr-e-Mukhtaar**]

Mas'alah-29: Bai'-e-Wafa ya'ni jis Bai' (sale) mein yeh shart ho ke Baae' (bechne-wala/seller) jab saman (qeemat/payment) Mushtari (khareedaar) ko wapaa dega, to Mushtari mabee' pher dega (ya'ni khareedaar khareedi hui cheez wapaa kar dega), to jab Khiraaaji zameen is taur par kisi ke haath beche aur Baae' (seller) ke qabzah mein zameen hai to Khiraaaj Baae' par, aur Mushtari ke qabzah mein ho aur Mushtari (buyer) ne boya bhi to Khiraaaj Mushtari par. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-30: Tayyaar hone se peshtar (pahle) ziraa'at bech daali to 'Ushr Mushtari (khareedaar) par hai, agarche Mushtari ne yeh shart lagaayi ke pakne tak ziraa'at kaati na-jaye balke khet mein rahe aur bechne ke waqt ziraa'at tayyaar thi to 'Ushr Baae' (bechne waale) par hai. Aur agar zameen va ziraa'at donoñ ya sirf zameen bechi aur is soorat mein saal poora hone mein itna zamaana baaqi hai ke ziraa'at ho sake to Khiraaj Mushtari (buyer) par hai, warnah Baae' (seller) par. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-31: 'Ushri zameen 'Aariyatan di (udhaar ke taur par di) to 'Ushr kaasht-kaar (cultivator) par hai maalik par nahiñ. Aur Kaafir ko 'Aariyat di to maalik par 'Ushr hai. ['Aalamgiri; Waghairah]

Mas'alah-32: 'Ushri zameen Bataa'i (ya'ni agar 'ushri zameen is tareeqe se di gayi ho jahañ fasl kaasht-kaar aur zameen-daar ke darmiyaan taqseem ho) par di to 'Ushr donoñ par hai aur Khiraaji zameen Bataa'i par di to Khiraaj maalik par hai. [Raddul-Muhtaar]

Mas'alah-33: Zameen jo ziraa'at (cultivation) ke liye Naqdi par di jaati hai, Imaam (Imaam Abu Haneefah رحمته الله) ke nazdeek uska 'Ushr zameen-daar par hai aur Saahibain ke nazdeek kaasht-kaar (ya'ni kheti-baadi karne wala/ farmer) par aur 'Allamah-Shaami ne yeh tahqeeq farmaayi ke haalat-e-zamaana ke e'tibaar se ab Qaul-e-Saahibain par 'amal hai (ya'ni kaasht-kaar par 'Ushr Waajib hoga).

Mas'alah-34: Government ko jo maal-guzaari (zameen ka tax) di jaati hai, us se Khiraaj-e-Shar'ee nahiñ ada hota balke woh maalik ke zimmah hai uska ada karna zaroori. Aur Khiraaj ka masraf (ya'ni jin par kharch kiya jaye) sirf lashkar-e-islam nahiñ balke tamaam masaaleh 'aamma-e-muslimen haiñ (ya'ni tamaam musalmanoñ ke zarooratoñ ke liye hai), jinme taa'meer-e-masjid va kharch-e-masjid va wazifa-e-imaam va mu'azzin va tankhwaah-e-mudarriseen-e-'ilm-e-deen va khabar-giri talaba-e-'ilm-e-deen va khidmate 'ulama-e-ahl-e-sunnat haamiyaan-e-deen jo waa'z kahte haiñ aur 'ilm-e-deen ki ta'leem karte aur fatwe ke kaam mein mashgool rahte hoñ aur pull va saraa banaane mein bhi sarf (isti'maal) kiya ja sakta hai. [Fatawa-e-Razviyyah]

Mas'alah-35: 'Ushr lene se pahle ghallah bech daala to Musaddiq (ya'ni sadqah lene waale jisko baadshah-e-islam ne muqarrar kiya hai) ko ikhtiyaar

hai ke 'Ushr Mushtari (khareedaar/buyer) se le ya Baae' (bechne waale) se aur agar jitni qeemat honi chahiye us se ziyadah par becha, to Musaddiq ko ikhtiyaar hai ke ghallah ka 'Ushr le ya Saman (qeemat) ka 'Ushr. Aur agar kam qeemat par becha aur itni kami hai ke log itne nuqsan par nahiñ bechte, to ghallah hi ka 'Ushr lega aur woh ghallah na raha to uska 'Ushr qaraar dekar Baae' (seller) se leiñ ya uski waajibi qeemat. [**Aalamgiri**]

Mas`alah-36: Angoor bech daale to Saman (qeemat) ka 'Ushr le aur sheera karke becha to uski qeemat ka 'Ushr le. [**Aalamgiri**]

Maal-e-Zakaat Kin Logoñ Par Sarf

Kiya Jaye:-

Allah (عزوجل) Farmata Hai:-

{إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعِلِيلِينَ عَلَيْهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْغَرَمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَ اللَّهُ عَلِيمٌ حَكِيمٌ (٦٠)}

[Surah-e-Taubah (9), Aayat-60]

Tarjamah:- “Sadqaat Fuqara va Masaakeen ke liye haiñ aur unke liye jo us kaam par muqarrar haiñ aur woh jinke quloob ki taaleef maqsood hai aur gardan chhudaane mein aur taawaan waale ke liye aur Allah (عزوجل) ki raah mein aur musaafir ke liye, yeh Allah (عزوجل) ki taraf se muqarrar karna hai aur Allah (عزوجل) ‘ilm va hikmat wala hai.”

Hadees 01:- Sunane Abu Dawood mein Ziyaad Bin Haaris Sadaayi (رضي الله عنه) se Marvi, ke **Rasoolullah (ﷺ)** ne farmaya ke: “Allah-Ta’ala ne Sadqaat ko Nabi ya kisi aur ke hukm par nahiñ rakkha balke usne khud uska hukm bayaan farmaya aur uske 8 hisse kiye.”

Hadees 02:- Imaam Ahmad va Abu Dawood va Haakim, Abu Sa’eed (رضي الله عنه) se Raavi, ke **Rasoolullah (ﷺ)** ne farmaya ke: “Ghani ke liye Sadqah halaal nahiñ magar 5 shakhs ke liye:

[1].Allah (عزوجل) ki raah mein Jihaad karne wala ya

[2].Sadqah par ‘Aamil ya

[3].Taawaan waale ke liye ya

[4].Jisne apne maal se khareed liya ho ya

[5].Miskeen ko Sadqah diya gaya aur us Miskeen ne apne padosi maaldaar ko hadiyah kiya. Aur Ahmad va Baihiqi ki dusri Riwaayat mein Musaafir ke liye bhi Jawaaz aaya hai (ya’ni ghani-musaafir ko bhi zakaat ka maal lena jaaiz aaya hai).

Hadees 03:- Baihiqi ne Hazrat Maula 'Ali (عليه السلام) se Riwaayat ki, ke farmaya: "Sadqah-e-Mafroozah (jo sadqah farz ho jaise zakaat) mein Aulad aur Waalid ka haq nahiin."

Hadees 04:- Tabraani Kabeer mein Ibn-e-'Abbaas رضي الله تعالى عنهما se Raavi, ke **Huzoor** (عليه السلام) ne farmaya: "Aye Bani Haashim! Tum apne nafs par sabr karo ke Sadqaat aadmiyon ke dhowan haiin."

Hadees 05 se 07:- Imaam Ahmad va Muslim, Muttalib Bin Rabee'ah (عليه السلام) se Raavi, **Huzoor** (عليه السلام) ne farmaya: "Aal-e-Muhammad (عليه السلام) ke liye Sadqah jaaiz nahiin ke yeh to aadmiyon ke mail haiin."

Aur Ibn-e-Saa'd ki Riwaayat Imaam-e-Hasan Mujtaba (عليه السلام) se hai, ke **Huzoor** (عليه السلام) ne farmaya: "Allah-Ta'ala ne mujh par aur meri Ahl-e-Bait par Sadqah haraam farma diya."

Aur Tirmizi va Nasaa'i va Haakim ki Riwaayat Abu Raafe' (عليه السلام) se hai, ke **Huzoor** (عليه السلام) ne farmaya: "Hamaare liye Sadqah halaal nahiin aur jis qaum ka azaad kardah ghulaam ho, woh unhiin mein se hai."

Hadees 08:- Saheehain mein Abu Hurairah (عليه السلام) se Marvi, ke Imaam-e-Hasan (عليه السلام) ne Sadqah ka Khurma (khajoor) lekar muh mein rakh liya. Is par **Huzoor-e-Aqdas** (عليه السلام) ne farmaya: "Chhi-chhi ke use phenk dein, phir farmaya: kya tumhein nahiin ma'loom ke ham Sadqah nahiin khaate." Tuhmaan va Bahaz Bin Hakeem va Baraa va Zaid Bin Arqam va 'Amr Bin Khaarjah va Salmaan va 'Abdur Rahman Bin Abi Laila va Maimoon va Kaisaan va Hirmaz va Khaarjah Bin 'Amr va Mughirah va Anas waghairahum رضي الله تعالى عنهم se bhi Riwaayatein haiin ke **Huzoor** (عليه السلام) ki Ahl-e-Bait ke liye Sadqaat na-jaaiz haiin.

Mas'alah-01: Zakaat ke Masaarif 7 haiin: (ya'ni 7 qism ke logo ko zakaat de sakte haiin).

[1].Faqeer.

[2].Miskeen.

[3].Aamil.

[4].Riqaab.**[5].Ghaarim.****[6].Fi-Sabeelillah.****[7].Ibn-us-Sabeel. [Durr-e-Mukhtaar]****[1].Faqeer:-**

Mas`alah-02: Faqeer woh shakhs hai jiske paas kuch ho magar na itna ke Nisaab ko pahunch jaye, ya Nisaab ki qadr ho to uski Haajat-e-Asliyah mein mustaghraq (ya'ni dooba huwa) ho maslan: rahne ka makaan, pahenne ke kapde, khidmat ke liye laundi ghulaam, 'ilmi shugl rakhne waale ko deeni kitaabein jo uski zaroorat se ziyadah na hon jiska bayaan guzra. Yunhi agar Madyoon (qarz-daar) hai aur Dain (qarz) nikaalne ke baa'd Nisaab baaqi na rahe to Faqeer hai, agarche uske paas ek to kya kayi Nisaabein hon. **[Raddul-Muhtaar; Waghairah]**

Mas`alah-03: Faqeer agar 'Aalim ho to use dena Jaahil ko dene se afzal hai. **['Aalamgiri]** Magar 'Aalim ko de to iska lihaaz rakhe ke uska e'zaaz ('izzat) madd-e-nazar ho, adab ke saath de jaise chhote badoon ko Nazr dete hain aur معاذالله 'Aalim-e-Deen ki hiqaarat agar qalb (dil) mein aayi to yeh halaakat aur bahut sakht halaakat hai.

[2].Miskeen:-

Mas`alah-04: Miskeen woh hai jiske paas kuch na ho, yahaan tak ke khaane aur badan chhupaane ke liye uska mohtaaj hai, ke logoon se suwaal kare aur ise suwaal halaal hai. Faqeer ko suwaal na-jaaiz ke jiske paas khaane aur badan chhupaane ko ho use baghair zaroorat va majboori suwaal haraam hai.

['Aalamgiri]

[3]. 'Aamil:-

Mas`alah-05: 'Aamil woh hai jise Baadshah-e-Islaam ne Zakaat aur 'Ushr wasool kar ne ke liye muqarrar kiya, use kaam ke lihaaz se itna diya jaye ke usko aur uske madad-gaaron ka mutawassit (darimiyaani) taur par kaafi ho, magar itna na diya jaye ke jo wasool kar liya hai uske nisf (aadhe) se ziyadah ho jaye. **[Durr-e-Mukhtaar; Waghairah]**

Mas`alah-06: 'Aamil agarche ghani (maaldaar) ho apne kaam ki ujrāt le sakta hai aur Haashmi ho to usko Maal-e-Zakaat mein se dena bhi na-jaaiz aur use lena bhi na-jaaiz, haan agar kisi aur madd (doosre fund) se dein to lena mein bhi harj nahiin. [**'Aalamgiri**]

Mas`alah-07: Zakaat ka maal 'Aamil ke paas se jaata raha, to ab use kuch na milega, magar dene walon ki Zakaatein ada ho gayiin. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas`alah-08: Koi shakhs apne maal ki Zakaat khud lekar Baitul-Maal mein de aaya, to uska mu'aawaza 'Aamil nahiin paayega. [**'Aalamgiri**]

Mas`alah-09: Waqt se pahle ('Aamil) mu'aawaza le liya ya Qazi ne de diya yeh jaaiz hai, magar behtar yeh hai ke pahle na dein. Aur agar pahle le liya aur wasool kiya huwa maal halaak (tabaah) ho gaya, to zaahir yeh ke wapas na lenge. [**Raddul-Muhtaar**]

[4].Riqaab:-

Mas`alah-10: Riqaab se muraad Mukaatab-Ghulaam ko dena, ke us Maal-e-Zakaat se Badl-e-Kitaabat (ya'ni woh rupiye jo aazaad hone ke liye maalik ko dena hai) ada kare aur ghulaami se apni gardan riha kare. [**General-Books of Figh**]

Mas`alah-11: Ghani ke Mukaatab ko bhi Maal-e-Zakaat de sakte haiin agarche ma'loom hai ke yeh Ghani ka Mukaatab hai. Mukaatab poora Badl-e-Kitaabat ada karne se 'aajiz ho gaya aur phir ba-dastoor ghulaam ho gaya, to jo kuch usne Maal-e-Zakaat liya hai usko Maula tasarruf (kharche) mein la sakta hai agarche ghani ho. [**Durr-e-Mukhtaar; Waghairah**]

Mas`alah-12: Mukaatab ko jo Zakaat di gayi woh ghulaami se rihaayi ke liye hai, magar ab use ikhtiyaar hai deegar masaarif (ya'ni dusre kharch) mein bhi kharch kar sakta hai, agar Mukaatab ke paas ba-qadr-e-nisaab maal hai aur Badl-e-Kitaabat se bhi ziyadah hai, jab bhi Zakaat de sakte haiin magar Haashmi ke Mukaatab ko Zakaat nahiin de sakte. [**'Aalamgiri; Raddul-Muhtaar**]

[5].Ghaarim:-

Mas`alah-13: Ghaarim se muraad Madyoon hai ya'ni us par itna Dain (qarzah) ho ke use nikaalne ke baa'd Nisaab baaqi na rahe, agarche uska

auroñ par baaqi ho magar lene par qaadir na ho, magar shart yeh hai ke Madyoon (qarz-daar) Haashmi na ho. [Durr-e-Mukhtaar; Waghairah]

[6].Fi-Sabeelillah:-

Mas`alah-14: Fi-Sabeelillah ya'ni Raah-e-Khuda mein kharch karna, iski chand sooratein hain maslan:

- Koi shakhs mohtaaj hai ke Jihaad mein jaana chahta hai, sawaari aur zaad-e-raah (safar ka saamaan) uske paas nahiñ, to use Maal-e-Zakaat de sakte hain, ke yeh Raah-e-Khuda mein dena hai agarche woh kamaane par qaadir ho.
- Ya koi Hajj ko jaana chahta hai aur uske paas maal nahiñ usko Zakaat de sakte hain, magar use Hajj ke liye suwaal karna jaaiz nahiñ.
- Ya Taalib-e-'Ilm ke 'Ilm-e-Deen padhta ya padhna chahta hai, use (zakaat) de sakte hain, ke yeh bhi Raah-e-Khuda mein dena hai, balke Taalib-e-'Ilm suwaal karke bhi Maal-e-Zakaat le sakta hai, jabke usne apne aap ko isi kaam ke liye faarigh kar rakkha ho agarche kasab (kamaane) par qaadir ho.

Yunhi har nek baat mein Zakaat sarf (isti'maal) karna Fi-Sabeelillah hai, jabke Bataur-e-Tamleek ho (ya'ni jisko de, use maalik bana de), ke baghair Tamleek Zakaat ada nahiñ ho sakti. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-15: Bahut se log Maal-e-Zakaat Islaami Madaaris mein bhej dete hain, unko chahiye ke Mutawalli-e-Madrasah ko ittila' dein ke yeh Maal-e-Zakaat hai, taake Mutawalli us maal ko juda rakhe aur maal mein na-milaaye aur ghareeb-talabah par sarf (kharch) kare, kisi kaam ki ujrat mein na de warnah Zakaat ada na hogi.

[7].Ibn-us-Sabeel:-

Mas`alah-16: Ibn-us-Sabeel ya'ni musaafir jiske paas maal na-raha Zakaat le sakta hai, agarche uske ghar maal maujood ho magar usi qadr le jis se haajat poori ho jaye, ziyadah ki ijaazat nahiñ. Yunhi agar Maalik-e-Nisaab ka maal kisi mi'aad (ya'ni muqarrar waqt) tak ke liye dusre par Dain (qarz) hai aur hunooz mi'aad (ya'ni abhi muddat) poori na hui aur ab use zaroorat hai, ya jis par uska (qarza) aata hai woh yahan maujood nahiñ, ya maujood hai magar naadaar (ghareeb) hai, ya Dain se munkir hai (ya'ni

qarz se inkaar karta hai) agarche yeh suboot rakhta ho, to in sab sooraton mein ba-qadr-e-zaroorat Zakaat le sakta hai, magar behtar yeh hai ke qarz mile to qarz lekar kaam chalaaye. [**Aalamgiri; Durr-e-Mukhtaar**]

Aur agar Dain-e-Mu'ajjal hai (ya'ni woh qarz jiska jald ada kiya jaana zaroori ho) ya mi'aad (waqt/muddat) पूरी ho gayi aur Madyoon Ghani (ya'ni maal-daar shakhs jo qarz-daar hai) haazir hai aur iqraar bhi karta hai to Zakaat nahi le sakta ke us se lekar apni zaroorat mein sarf (kharch) kar sakta hai lihaaza haajatmand na huwa. Aur yaad rakhna chahiye ke qarz jise 'urf mein log Dast-gardaañ kahte haiñ, shar'an hamesha Mu'ajjal hota hai ke jab chahe uska mutaalba kar sakta hai, agarche hazaar 'ahd-o-paimaan va wseeqah va tamassuk (ya'ni agreement/document/bond) ke zare'ah se isme mi'aad (waqt) muqarrar ki ho ke itni muddat ke baa'd diya jayega, agarche yeh likh diya ho ke us mi'aad (muddat) se pahle mutaalba ka ikhtiyaar na hoga, agar mutaalba kare to baatil va na-masmu' (ya'ni na-qaabil-e-qubool) hoga, ke yeh sab shartein baatil haiñ aur qarz dene waale ko har waqt mutaalba ka ikhtiyaar hai. [**Durr-e-Mukhtaar; Waghairah**]

(Note:- Dast-gardaañ ya'ni haathon haath qarz).

Mas'alah-17: Musaafir ya us Maalik-e-Nisaab ne jiska apna maal dusre par Dain (qarz) hai, ba-waqt-e-zaroorat Maal-e-Zakaat ba-qadr-e-zaroorat liya, phir apna maal mil gaya maslan: Musaafir ghar pahunch gaya, ya Maalik-e-Nisaab ka Dain (qarz) wasool ho gaya, to jo kuch Zakaat mein ka baaqi hai ab bhi apne sarf (isti'maal) mein la sakta hai. [**Raddul-Muhtaar**]

Mas'alah-18: Zakaat dene waale ko ikhtiyaar hai ke in saaton (7) qismon ko de, ya in mein kisi ek ko de de, khwaah ek qism ke chand ashkhaas (ya'ni shakhson) ko ya ek ko. Aur Maal-e-Zakaat agar ba-qadr-e-nisaab na ho to ek ko dena afzal hai. Aur ek shakhs ko ba-qadr-e-nisaab de dena Makruh, magar de diya to Zakaat ada ho gayi. Ek shakhs ko ba-qadr-e-nisaab dena Makruh us waqt hai ke woh Faqeer Madyoon (qarz-daar) na ho aur Madyoon ho to itna de dena ke Dain (qarz) nikaal kar kuch na-bache ya Nisaab se kam bache Makruh nahiñ. Yunhi agar woh Faqeer baal-bacchon wala hai ke agarche nisaab ya ziyadah hai, magar Ahl-o-'Ayaal par taqseem karein to sabko Nisaab se kam milta hai, to is soorat mein bhi harj nahiñ. [**Aalamgiri**]

Mas`alah-19: Zakaat ada karne mein yeh zaroor hai ke jise dein maalik bana dein, Ibaahat (ya'ni sirf ijaazat dena) kaafi nahiin, lihaaza Maal-e-Zakaat Masjid mein sarf (isti'maal) karna, ya us se Mayyit ko kafan dena, ya Mayyit ka Dain (qarz) ada karna, ya ghulaam aazaad karna, pull (bridge), saraa (musaafir-khaana), siqaayah (paani ki sabeel), sadak banwa dena, naher ya kuwaan khudwa dena, in af'aal (kaamon) mein kharch karna, ya kitaab waghairah koi cheez khareed kar Waqf kar dena na-kaafi hai. [Jauhirah; Tanweer; 'Aalamgiri]

Mas`alah-20: Faqeer par Dain (qarz) hai uske kahne se Maal-e-Zakaat se woh Dain (qarza) ada kiya gaya Zakaat ada ho gayi aur agar uske hukm se na ho to Zakaat ada na hui. Aur agar Faqeer ne ijaazat di magar ada se pahle mar gaya, to agar yeh Dain (qarz) Maal-e-Zakaat se ada karein Zakaat ada na-hogi. [Durr-e-Mukhtaar] In cheezon mein Maal-e-Zakaat sarf (isti'maal) karne ka Heelah ham bayaan kar chuke, agar Heelah karna chahein to kar sakte hain.

Mas`alah-21: [1].Apni Asl ya'ni:

1.Maa-Baap,

2.Daada-Daadi,

3.Naana-Naani waghairahum, jin ki aulaad mein yeh hai (unko zakaat nahiin de sakta).

[2].Aur apni Aulaad

1.Beta-Beti,

2.Pota-Poti,

3.Nawaasa-Nawaasi waghairahum ko Zakaat nahiin de sakta.

Yunhi Sadqah-e-Fitr va Nazr va Kaffarah bhi inhein nahiin de sakta. Raha Sadqah-e-Nafl woh de sakta hai balke behtar hai. ['Aalamgiri; Raddul-Muhtaar; Waghairahuma]

Mas`alah-22: Zina ka baccha jo uske Nutfah se ho, ya woh baccha ke uski Mankooaha (bibi) se zamaana-e-nikaah mein paida ho, magar yeh kah chuka ke mera nahiin unhein nahiin de sakta. [Raddul-Muhtaar]

Mas`alah-23: Bahu aur daamaad aur sauteli maa, ya sautele baap, ya zaujah ki aulaad, ya shauhar ki aulaad ko (zakaat) de sakta hai. Aur rishtedaaron mein jiska Nafqah (ya'ni roti, kapde waghairah ka kharch) uske zimmah

Waajib hai use Zakaat de sakta hai, jabke Nafqah mein mahsoob (shumaar) na kare. [Raddul-Muhtaar]

Mas'alah-24: Maa Baap mohtaaj hon aur Heelah karke Zakaat dena chaahata hai ke yeh Faqeer ko de de phir Faqeer inhein de, yeh Makruh hai. [Raddul-Muhtaar] Yunhi Heelah karke apni Aulaad ko dena bhi Makruh hai.

Mas'alah-25: [3]. Apne ya apni Asl ya apni Fara' ya apne Zauj (shauhar) ya apni Zaujah ke Ghulaam ya Mukaatab ya Mudabbir ya Umm-e-Walad ya us Ghulaam ko jiske kisi juz ka yeh maalik ho, agarche baa'z hissah azaad ho chuka ho Zakaat nahin de sakta. ['Aalamgiri]

(Note:- Mukaatab: ya'ni Aaqah apne ghulaam se maal ki ek miqdaar muqarrar karke yeh kah diya ke itna ada karde to azaad hai aur ghulaam isko qubool bhi karle. **Mudabbir:** ya'ni woh ghulaam jiski nisbat Maula ne kaha ke tu mere marne ke baa'd azaad hai. **Umm-e-Walad:** ya'ni woh laundi jiske baccha paida huwa aur Maula ne iqraar kiya ke yeh mera baccha hai).

Mas'alah-26: [4]. 'Aurat shauhar ko [5]. Aur shauhar 'aurat ko Zakaat nahin de sakta, agarche Talaaq-e-Baain balke 3 Talaaqein de chuka ho, jab tak 'Iddat mein hai. Aur Iddat पूरी ho gayi to ab de sakta hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-27: [6]. Jo shakhs Maalik-e-Nisaab ho (jabke woh cheez haajat-e-asliyah se faarigh ho ya'ni makaan, saamaan khaanah-daari, pahenne ke kapde, khaadim, sawaari ka jaanwar, hathiyaar, ahl-e-'ilm ke liye kitaabein jo uske kaam mein hon ke yeh sab haajat-e-asliyah se hain aur woh cheez inke 'alaawah ho, agarche us par saal na guzra ho agarche woh Maal-e-Naami (ya'ni badhne wala maal) na ho) aise ko Zakaat dena jaaiz nahin.

Aur Nisaab se muraad yahan yeh hai ke uski qeemat 200 dirham ho, agarche woh khud itni na ho ke us par Zakaat Waajib ho, maslan: 6-Tole Sona jab 200 dirham qeemat ka ho to jiske paas hai agarche us par Zakaat Waajib nahin ke Sone ki Nisaab 7 ½ Tole hai magar is shakhs ko Zakaat nahin de sakte. Ya iske paas 30 Bakriyaan ya 20 Gaayein hon jin ki qeemat 200 dirham hai use Zakaat nahin de sakta, agarche is par Zakaat Waajib nahin. Ya uske paas zaroorat se ziyadah Asbaab (cheezein/saamaan)

haiñ jo Tijaarat ke liye bhi nahiñ aur woh 200 dirham ke haiñ, to use Zakaat nahiñ de sakte. [Raddul-Muhtaar]

Mas`alah-28: Saheeh Tandurust ko Zakaat de sakte haiñ, agarche kamaane par qudrat rakhta ho, magar suwaal karna use jaaiz nahiñ. [‘Aalamgiri; Waghairah]

Mas`alah-29: [7].Jo shakhs Maalik-e-Nisaab hai uske ghulaam ko bhi Zakaat nahiñ de sakte, agarche ghulaam apaahij ho aur uska Maula khaane ko bhi nahiñ deta, ya uska maalik ghaaib ho, magar Maalik-e-Nisaab ke Mukaatab ko aur us Maazoon (ya’ni woh ghulaam jise uske maalik ne tijaarat ki ijaazat de di ho) ko de sakte haiñ jo khud aur uska maal Dain (qarz) mein Mustaghraq (dooba) ho. [8].Yunhi ghani mard ke na-baaligh bacche ko bhi nahiñ de sakte aur ghani ki baaligh aulaad ko de sakte haiñ jabke Faqeer hoñ. [‘Aalamgiri; Durr-e-Mukhtaar]

Mas`alah-30: Ghani ki Bibi ko (zakaat) de sakte haiñ jabke Maalik-e-Nisaab na ho. Yunhi ghani ke baap ko de sakte haiñ jabke Faqeer hai. [‘Aalamgiri]

Mas`alah-31: Jis ‘aurat ka Dain-e-Maher uske shauhar par baaqi hai, agarche woh ba-qadr-e-nisaab ho agarche shauhar maal-daar ho ada karne par qaadir ho, use Zakaat de sakte haiñ. [Jauhirah-Nayyirah]

Mas`alah-32: Jis Baccha ki Maa Maalik-e-Nisaab hai, agarche uska Baap zindah na ho, use Zakaat de sakte haiñ. [Durr-e-Mukhtaar]

Mas`alah-33: Jiske paas makaan ya dukaan hai jise kiraaya par uthaata hai (ya’ni kiraaya par diya hai) aur uski qeemat maslan 3 hazaar ho magar kiraaya itna nahiñ jo uski aur baal-bacchoñ ke liye khorish (khaane-peene) ko kaafi ho sake, to usko Zakaat de sakte haiñ. Yunhi uski Milk mein khet haiñ (ya’ni khud ka khet) jin ki kaasht (kheti) karta hai, magar paidawaar itni nahiñ jo saal-bhar ki khorish (khaane-peene) ke liye kaafi ho, usko Zakaat de sakte haiñ, agarche khet ki qeemat 200 dirham ya zaaid ho. [‘Aalamgiri; Raddul-Muhtaar]

Mas`alah-34: Jiske paas khaane ke liye ghallah ho jiski qeemat 200 dirham ho aur woh ghallah saal-bhar ko kaafi hai, jab bhi usko Zakaat dena halaal hai. [Raddul-Muhtaar]

Mas'alah-35: Jaade (sardiyon) ke kapde jin ki garmiyon mein haajat nahiin padti Haajat-e-Asliyah mein haiin, woh kapde agarche besh-qeemat hon Zakaat le sakta hai. Jiske paas rahne ka makaan haajat se ziyadah ho ya'ni poore makaan mein uski sukoonat nahiin, yeh shakhs Zakaat le sakta hai.

[Raddul-Muhtaar]

Mas'alah-36: 'Aurat ko maa-baap ke yahan se jo jahez milta hai uski maalik 'aurat hi hai, is mein 2 tarah ki cheezein hoti haiin;

Ek haajat ki jaise: khaana-daari ke saamaan (ya'ni gharelu saamaan), pahenne ke kapde, isti'maal ke bartan, is qism ke cheezein kitni hi qeemat ke hon inki wajah se 'aurat ghani nahiin,

Dusri woh cheezein jo Haajat-e-Asliyah se zaaid haiin, zeenat ke liye di jaati haiin jaise: zewar aur haajat ke 'alaawah asbaab (cheezein) aur bartan aur aane-jaane ke besh-qeemat bhaari jode, in cheezon ki qeemat agar ba-qadr-e-nisaab hai 'aurat ghani hai Zakaat nahiin le sakti. [Raddul-Muhtaar]

Mas'alah-37: Moti waghairah jawaahir jiske paas hon aur Tijaarat ke liye na hon to unki Zakaat Waajib nahiin, magar jab Nisaab ki qeemat ke hon to Zakaat le nahiin sakta. [Raddul-Muhtaar; Waghairah]

Mas'alah-38: Jiske makaan mein Nisaab ki qeemat ka baagh ho aur baagh ke andar zarooriyat-e-makaan bawarchi-khaanah, ghusl-khaanah waghairah nahiin, to use Zakaat lena jaaiz nahiin. ['Aalamgiri]

Mas'alah-39: [9].Bani-Haashim ko Zakaat nahiin de sakte. Na ghair unhein de sake, na ek Haashmi dusre Haashmi ko.

Bani-Haashim se muraad Hazrat-e-'Ali va Ja'far va 'Aqeel aur Hazrat-e-'Abbaas va Haaris Bin 'Abdul Muttalib ki aulaadein haiin. In ke 'alaawah jinhon ne **Nabi-e-Kareem** (ﷺ) ki i'aanat (madad) na ki, maslan Abu-Lahab ke agarche yeh kaafir bhi Hazrat 'Abdul Muttalib ka beta tha, magar uski aulaadein Bani-Haashim mein shumaar na hongi. ['Aalamgiri; Waghairah]

Mas'alah-40: Bani-Hashim ke azaad kiye huye ghulaamon ko bhi (zakaat) nahiin de sakte, to jo ghulaam inki milk (qabze) mein haiin unhein dena ba-tareeq-e-aula na-jaaiz. [Durr-e-Mukhtaar; Waghairah; General-Books]

Mas`alah-41: Maa Haashmi balke Sayyidaani ho aur Baap Haashmi na ho, to woh Haashmi nahiñ ke Shara' mein Nasab Baap se hai, lihaaza aise shakhs ko Zakaat de sakte haiñ agar koi dusra maane' (rukaawat) na ho.

Mas`alah-42: Sadqah-e-Nafl aur Auqaaf (waqf ki jama') ki Aamdani Bani-Haashim ko de sakte haiñ, khwaah Waqf karne waale ne unki ta'yeen (ya'ni khaas) ki ho ya nahiñ. [Durr-e-Mukhtaar]

Mas`alah-43: [10].Zimmi Kaafir ko na Zakaat de sakte haiñ, na koi Sadqah-e-Waajibah jaise: Nazr va Kaffarah va Sadqah-e-Fitr aur Harbi ko kisi qism ka Sadqah dena jaaiz nahiñ na Waajibah na Nafl, agarche woh Dar-ul-Islaam mein Baadshah-e-Islaam se Amaan lekar aaya ho. [Durr-e-Mukhtaar]

Hindustan agarche Daar-ul-Islaam hai magar yahañ ke Kuffaar Zimmi nahiñ, inhein Sadqaat-e-Nafl maslan Hadiyah waghairah dena bhi na-jaaiz hai.

Faaidah:- Jin logoñ ko Zakaat dena na-jaaiz hai unhein aur bhi koi Sadqah-e-Waajibah, Nazr va Kaffarah va Fitrāh dena jaaiz nahiñ, siwa Dafeenah aur Maa'dan ke, ke unka Khumus (5`waañ hissah/one-fifth) apne waalidain va aulaad ko bhi de sakta hai, balke baa'z soorat mein khud bhi sarf (isti'maal) kar sakta hai jiska bayaan guzra. [Jauhirah]

Mas`alah-44: Jin logoñ ki nisbat bayaan kiya gaya ke unhein Zakaat de sakte haiñ, un sabka Faqeer hona shart hai, siwa 'Aamil ke, ke uske liye Faqeer hona shart nahiñ. Aur Ibn-us-Sabeel agarche ghani ho, us waqt hukm-e-faqeer mein hai. Baaqi kisi ko jo Faqeer na ho Zakaat nahiñ de sakte. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-45: Jo shakhs Marz-ul-Maut mein hai usne Zakaat apne Bhai ko di aur yeh Bhai uska waaris hai to Zakaat 'indallah ada ho gayi, magar baaqi waarison ko ikhtiyaar hai ke us se us Zakaat ko wapas lein ke yeh wasiyyat ke hukm mein hai aur waaris ke liye baghair ijaazat deegar wurasah wasiyyat saheeh nahiñ. [Raddul-Muhtaar]

Mas`alah-46: Jo shakhs iski khidmat karta aur iske yahañ ke kaam karta hai use Zakaat di, ya usko di jisne khush-khabri sunaayi, ya use di jisne uske paas hadiyah bheja, yeh sab jaaiz hai, haañ agar 'ewaz (ya'ni badla) kah kar di to ada na hui. 'Eid, Baqra-'Eid mein khuddaam (ya'ni khidmat

karne wala) mard va 'aurat ko 'eidi kah kar di to ada ho gayi. [Jauhirah; 'Aalamgiri]

Mas'alah-47: Jisne Taharri ki ya'ni socha aur dil mein yeh baat jami ke usko Zakaat de sakte hain aur Zakaat de di, baa'd mein zaahir huwa ke woh Masraf-e-Zakaat (ya'ni zakaat lene ke qaabil) hai ya kuch haal na khula, to (zakaat) ada ho gayi aur agar baa'd mein ma'loom huwa ke woh ghani tha, ya uske waalidain mein koi tha, ya apni aulaad thi, ya shauhar tha, ya zaujah thi, ya haashmi, ya haashmi ka ghulaam tha, ya zimmi tha, jab bhi ada ho gayi. Aur agar yeh ma'loom huwa ke uska ghulaam tha ya harbi tha, to ada na hui, ab phir de. Aur yeh bhi Taharri hi ke hukm mein hai ke usne suwaal kiya isne use ghani na jaan kar de diya, ya woh faqeeron ki jama'at mein unhi ki waza' mein tha (ya'ni faqeeron ke jaisa lagta tha), use de diya. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-48: Agar be-soche samjhe (zakaat) de di ya'ni yeh khayaal bhi na aaya ke use de sakte hain ya nahi aur baa'd mein ma'loom huwa ke use nahi de sakte the, to (zakaat) ada na hui, warnah ho gayi. Aur agar dete waqt shak tha aur Taharri na ki, ya ki magar kisi taraf dil na jama, ya Taharri ki aur ghaalib gumaan yeh huwa ke yeh Zakaat ka Masraf nahi (ya'ni zakaat lene ke laaiq nahi) aur (zakaat) de diya, to in sab sooraton mein ada na hui, magar jabke dene ke baa'd yeh zaahir huwa ke waaqi'ee woh Masraf-e-Zakaat (ya'ni zakaat lene ke qaabil) tha, to (zakaat ada) ho gayi. ['Aalamgiri; Waghairah]

Mas'alah-49: Zakaat waghairah Sadqaat mein afzal yeh hai ke awwalan apne bhaaiyon bahenon ko de phir unki aulaad ko, phir chacha aur phupiyon ko phir unki aulaad ko, phir maamu aur khala ko phir unki aulaad ko, phir Zul-Arhaam ya'ni rishtah walon ko, phir padosiyon ko, phir apne pesha walon ko, phir apne shaher ya gaon ke rahne walon ko. [Jauhirah; 'Aalamgiri]

Hadees mein hai ke **Nabi** (ﷺ) ne farmaya: "Aye Ummat-e-Muhammad (ﷺ)! Qasam hai uski jisne mujhe haq ke saath bheja, **Allah-Ta'ala** us shakhs ke Sadqah ko qubool nahi farmata jiske rishtedaar uske sulook karne ke mohtaaj hon aur yeh ghairon ko de, Qasam hai uski jiske Dast-e-Qudrat mein meri jaan hai, **Allah-Ta'ala** uski taraf Qayamat ke din nazar na farmayega." [Raddul-Muhtaar]

Mas'alah-50: Dusre shaher ko Zakaat bhejna Makruh hai, magar jabke wahañ uske rishte waale hoñ to unke liye bhej sakta hai, ya wahañ ke logoñ ko ziyadah haajat hai, ya ziyadah parhezgaar haiñ, ya musalmanoñ ke haq mein wahañ bhejna ziyadah naafe' (nafa'-mand) hai, ya taalib-e-'ilm ke liye bheje, ya zaahidoñ ke liye, ya Daar-ul-Harb mein hai aur Zakaat Daar-ul-Islam mein bheje, ya saal-e-tamaam se pahle hi bhej de, in sab sooratoñ mein dusre shaher ko bhejna bila karaahat jaaiz hai. [**'Aalamgiri; Durr-e-Mukhtaar**]

Mas'alah-51: Shaher se muraad woh shaher hai jahañ maal ho, agar khud ek shaher mein hai aur maal dusre shaher mein, to jahañ maal ho wahañ ke Fuqara (faqeeron) ko Zakaat di jaye aur Sadqah-e-Fitr mein woh shaher muraad hai jahañ khud hai, agar khud ek shaher mein hai aur uske chhote bacche aur ghulaam dusre shaher mein, to jahañ khud hai wahañ ke Fuqara par Sadqah-e-Fitr taqseem kare. [**Jauhirah; 'Aalamgiri**]

Mas'alah-52: Bad-Mazhab ko Zakaat dena jaaiz nahiñ. [**Durr-e-Mukhtaar**] Jab Bad-Mazhab ka yeh hukm hai to Wahaabi-e-Zamaana ke Tauheen-e-Khuda va Tanqees-e-Shaan-e-Risaalat (ya'ni Huzoor (ﷺ) ki 'azmat va shaan ghataana) karte aur Shaae' (publish/spread) karte haiñ, jinko Akaabir 'Ulama-e-Harmain-e-Tayyibain ne bil-ittifaaq Kaafir va Murtad farmaya. Agarche woh apne aap ko musalmaan kaheñ, unheñ Zakaat dena haraam va sakht haraam hai aur di to hargiz ada na hogi.

Mas'alah-53: Jiske paas aaj khaane ko hai ya Tandurust hai ke kama sakta hai use khaane ke liye suwaal halaal nahiñ aur be-maange koi khud de de to lena jaaiz aur khaane ko uske paas hai magar kapda nahiñ, to kapde ke liye suwaal kar sakta hai.

Yunhi agar jihaad ya talab-e-'ilm-e-deen mein mashgool hai, to agarche saheeh tandurust kamaane par qaadir ho use suwaal ki ijaazat hai, jise suwaal jaaiz nahiñ uske suwaal par dena bhi na-jaaiz, dene wala bhi gunahgaar hoga. [**Durr-e-Mukhtaar**]

Mas'alah-54: Mustahab yeh hai ke ek shakhs ko itna dein ke us din use suwaal ki haajat na pade aur yeh us Faqeer ki haalat ke e'tibaar se mukhtalif hai, uske khaane baal-bacchoñ ki kasrat aur deegar umoor (kaamon) ka lihaaz karke de. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Chapter: 02

SADQAH-E-FITR KA BAYAAN

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Sadqah-e-Fitr Ka Bayaan:-

Hadees 01:- Saheeh Bukhari va Muslim mein ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se Marvi, ke **Rasoolullah** (ﷺ) ne Zakaat-e-Fitr 1 sa’ khurma (khajoor) e ya jau, ghulaam va aazaad, mard va ‘aurat, chhote aur bade, Musalmanoñ par muqarrar ki aur yeh hukm farmaya ke: “Namaaz ko jaane se peshtar (pahle) ada kar dein.”

Hadees 02:- Abu Dawood va Nasaa’i ki Riwaayat mein hai, ke ‘Abdullah Bin ‘Abbaas رضي الله تعالى عنهما ne Aakhir-e-Ramzaan mein farmaya: Apne Roze ka Sadqah ada karo, is Sadqah ko **Rasoolullah** (ﷺ) ne muqarrar farmaya, 1 sa’ khurma (khajoor) ya jau ya nisf (aadha) sa’ gehuñ.”

Hadees 03:- Tirmizi Shareef mein Ba-Riwaayate ‘Amr Bin Shu’aib ‘An Abihi ‘An Jaddihi Marvi, ke **Huzoor-e-Aqdas** (ﷺ) ne ek shakhs ko bheja ke Makkah ke koochoñ mein e’laan karde ke Sadqah-e-Fitr Waajib hai.

Hadees 04:- Abu Dawood va Ibn-e-Maajah va Haakim Ibn-e-‘Abbaas رضي الله تعالى عنهما se Raavi, ke **Rasoolullah** (ﷺ) ne Zakaat-e-Fitr muqarrar farmaayi ke laghw aur be-hudah kalaam (baat) se Rozah ki Tahaarat ho jaye aur Masaakeen ki khorish (khaana-peena) ho jaye.

Hadees 05:- Dailmi va Khateeb va Ibn-e-Asaakir Anas (رضي الله تعالى) se Raavi, ke **Huzoor** (ﷺ) ne farmaya: “Bandah ka Rozah aasmaan va zameen ke darmiyaan mu’allaq (latka) rahta hai, jab tak Sadqah-e-Fitr ada na kare.”

Mas’alah-01: Sadqah-e-Fitr Waajib hai, ‘umr bhar uska waqt hai ya’ni agar ada na kiya ho to ab ada kar de. Ada na karne se saaqit (mu’aaf) na hoga, na ab ada karna Qaza hai balke ab bhi ada hi hai, agarche Masnoon (sunnat) Qabl-e-Namaaz-e-‘Eid ada kar dena hai. [Durr-e-Mukhtaar; Waghairah]

Mas’alah-02: Sadqah-e-Fitr shakhs par Waajib hai maal par nahiñ, lihaaza mar gaya to uske maal se ada nahiñ kiya jayega. Haañ agar wurasah bataur-e-ehsaan apni taraf se ada karein to ho sakta hai kuch un par jabr (zabardasti) nahiñ. Aur agar wasiyyat kar gaya hai to tihaayi (one-third) maal se zaroor ada kiya jayega agarche wurasah ijaazat na dein. [Jauhirah; Waghairah]

Mas'alah-03: 'Eid ke din subh-e-saadiq tulu' hote hi Sadqah-e-Fitr Waajib hota hai, lihaaza jo shakhs subh hone se pahle mar gaya, ya ghani tha faqeer ho gaya, ya subh tulu' hone ke baa'd kaafir musalmaan huwa, ya baccha paida huwa, ya faqeer tha ghani ho gaya, to Waajib na huwa. Aur agar subh tulu' hone ke baa'd mara, ya subh tulu' hone se pahle kaafir musalmaan huwa, ya baccha paida huwa, ya faqeer tha ghani ho gaya, to Waajib hai. [**'Aalamgiri**]

Mas'alah-04: Sadqah-e-Fitr har Musalmaan, Azaad, Maalik-e-Nisaab par jiski Nisaab Haajat-e-Asliyah se faarigh ho Waajib hai. Isme 'Aaqil Baaligh aur Maal-e-Naami (badhne wala maal) hone ki shart nahiñ. [**Durr-e-Mukhtaar**] Maal-e-Naami aur Haajat-e-Asliyah ka bayaan guzar chuka, iski soorateiñ wahiñ se ma'loom kareiñ.

Mas'alah-05: Na-Baaligh ya Majnoon (paagal) agar Maalik-e-Nisaab haiñ to un par Sadqah-e-Fitr Waajib hai, unka Wali unke maal se ada kare, agar Wali ne ada na kiya aur na-baaligh baaligh ho gaya, ya majnoon ka junoon jaata raha, to ab yeh khud ada kar deiñ. Aur agar yeh khud Maalik-e-Nisaab na the aur Wali ne ada na kiya, to baaligh hone ya hosh meiñ aane par unke zimmah ada karna nahiñ. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-06: Sadqah-e-Fitr ada karne ke liye maal ka baaqi rahna bhi shart nahiñ, maal halaak hone ke baa'd bhi Sadqah Waajib rahega saaqit (mu'aaf) na hoga, ba-khilaaf Zakaat va 'Ushr ke yeh donoñ maal halaak ho jaane se saaqit ho jaate haiñ. [**Durr-e-Mukhtaar**]

Mas'alah-07: Mard Maalik-e-Nisaab par apni taraf se aur apne chhote bacche ki taraf se (sdaqah-e-fitr) Waajib hai, jabke baccha khud Maalik-e-Nisaab na ho, warnah uska Sadqah usi ke maal se ada kiya jaye. Aur majnoon aulaad agarche baaligh ho jabke ghani na ho, to uska Sadqah uske baap par Waajib hai aur ghani ho to khud uske maal se ada kiya jaye, junoon khwaah asli ho ya'ni usi haalat meiñ baaligh huwa ya baa'd ko 'aariz huwa, donoñ ka ek hukm hai. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-08: Sadqah-e-Fitr Waajib hone ke liye Rozah rakhna shart nahiñ, agar kisi 'uzr, safar, marz, budhaape ki wajah se ya معاذ الله bila-'uzr Rozah na rakha jab bhi Waajib hai. [**Raddul-Muhtaar**]

Mas`alah-09: Na-baaligh ladki jo is qaabil hai ke shauhar ki khidmat kar sake, uska nikaah kar diya aur shauhar ke yahañ use bhej bhi diya, to kisi par uski taraf se Sadqah Waajib nahiñ, na shauhar par, na baap par. Aur agar qaabil-e-khidmat nahiñ, ya shauhar ke yahañ use bheja nahiñ to ba-dastoor baap par hai, phir yeh sab us waqt hai ke ladki khud Maalik-e-Nisaab na ho, warnah bahar-haal uska Sadqah-e-Fitr uske maal se ada kiya jaye. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-10: Baap na ho to daada baap ki jagah hai ya'ni apne faqeer va yateem pote-poti ki taraf se us par Sadqah dena Waajib hai. [Durr-e-Mukhtaar]

Mas`alah-11: Maa par apne chhote bacchoñ ki taraf se Sadqah dena Waajib nahiñ. [Raddul-Muhtaar]

Mas`alah-12: Khidmat ke Ghulaam aur Mudabbir va Umm-e-Walad ki taraf se unke maalik par Sadqah-e-Fitr Waajib hai, agarche ghulaam Madyoon (qarz-daar) ho, agarche Dain (qarz) mein mustaghraq (dooba) ho aur agar ghulaam girvi ho aur maalik ke paas Haajat-e-Asliyah ke siwa itna ho ke Dain (qarz) ada karde aur phir Nisaab ka maalik rahe, to maalik par uski taraf se bhi Sadqah Waajib hai. [Durr-e-Mukhtaar; 'Aalamgiri; Waghairahuma]

(Note:- Mudabbir-Ghulaam us ghulaam ko kahte haiñ jis se maalik ne kaha ke mere marne ke baa'd tu aazaad hai. Umm-e-Walad woh laundi jis se maalik ka baccha paida ho jaye).

Mas`alah-13: Tijaarat ke ghulaam ka Fitrah maalik par Waajib nahiñ agarche uski qeemat ba-qadr-e-nisaab na ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-14: Ghulaam 'Aariyatan (ya'ni udhaar ke taur par) de diya ya kisi ke paas Amaanatan rakha, to maalik par Fitrah Waajib hai. Aur agar yeh wasiyyat kar gaya ke yeh ghulaam fulaañ ka kaam kare aur mere baa'd uska maalik fulaañ hai to Fitrah maalik par hai, us par nahiñ, jiske qabzah mein hai. [Durr-e-Mukhtaar]

Mas`alah-15: Bhaga huwa ghulaam aur woh jise Harbiyoñ ne qaid kar liya unki taraf se Sadqah maalik par nahiñ. Yunhi agar kisi ne Ghasab (na-jaaiz qabzah) kar liya aur Ghaasib (na-jaaiz qabzah karne wala) inkaar karta hai aur uske paas gawaah nahiñ, to uska Fitrah bhi Waajib nahiñ, magar jabke

wapas mil jayein to ab unki taraf se saal-e-guzashta ka (ya'ni pichhle saal ka) Fitrah de, magar Harbi agar ghulaam ke maalik ho gaye to waapsi ke baa'd bhi uska Fitrah nahiñ. [**Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-16: Mukaatab (us ghulaam ko kahte haiñ jis se maalik ne yeh kaha ho ke itna rupiya de do to azaad ho jaoge) ka Fitrah na Mukaatab par hai, na uske maalik par. Yunhi Mukaatab aur Maazoon ke ghulaam ka. Aur Mukaatab agar Badl-e-Kitaabat ada karne se 'aajiz aaya, to maalik par saal-e-guzashta (ya'ni pichhle saalon) ka Fitrah nahiñ. [**Aalamgiri**]

Mas'alah-17: Do (2) ya chand shakhsoon mein ghulaam mushtarak hai (ya'ni 2 hisse daar haiñ), to uska Fitrah kisi par nahiñ. [**Aalamgiri**]

Mas'alah-18: Ghulaam bech daala aur Baa'e' (bechne wala) ya Mushtari (khareedaar) ya donoñ ne waapsi ka ikhtiyaar rakha, 'Eid-ul-Fitr aagayi aur mi'aad-e-ikhtiyaar (ya'ni ikhtiyaar ki muddat) khatm na hui to uska Fitrah mauqoof hai, agar Bai' (sale) qaaim rahi to Mushtari (buyer) de warnah Baa'e' (seller). [**Aalamgiri**]

Mas'alah-19: Agar Mushtari (khareedaar) ne Khiyaar-e-'Aib ya Khiyaar-e-Rooyat ke sabab wapas kiya, to agar qabzah kar liya tha to Mushtari (buyer) par hai warnah Baa'e' par (bechne waale par/seller par). [**Aalamgiri**]

Mas'alah-20: Ghulaam ko becha magar woh Bai' faasid hui aur Mushtari (khareedaar) ne qabzah karke wapas kar diya, ya 'Eid ke baa'd qabzah karke azaad kar diya, to Baa'e' (bechne waale/seller) par hai. Aur agar 'Eid se pahle qabzah kiya aur baa'd-e-'eid azaad kiya to Mushtari (buyer) par. [**Aalamgiri**]

Mas'alah-21: Maalik ne ghulaam se kaha jab 'Eid ka din aaye tu azaad hai. 'Eid ke din ghulaam azaad ho jayega aur maalik par uska Fitrah Waajib. [**Aalamgiri**]

Mas'alah-22: Apni 'aurat aur aulaad 'aaqil baaligh ka Fitrah uske zimmah nahiñ, agarche apaahij ho, agarche uske Nafqaat (roti, kapde waghairah ka kharch) iske zimmah hoñ. [**Durr-e-Mukhtaar; Waghairah**]

Mas'alah-23: 'Aurat ya baaligh aulaad ka Fitrah unke baghair izn (ijaazat) ada kar diya to ada ho gaya, ba-sharte ke aulaad uske 'Ayaal mein ho ya'ni

uska Nafqah waghairah (ya'ni roti, kapde waghairah ka kharch) uske zimmah ho, warnah aulaad ki taraf se bila-izn (ya'ni baghair ijaazat ke) ada na hoga. Aur 'aurat ne agar shauhar ka Fitrah baghair hukm ada kar diya ada na huwa. [**'Aalamgiri; Raddul-Muhtaar; Waghairah**]

Mas'alah-24: Maa-baap, daada-daadi, na-baaligh bhai aur deegar rishtedaaron ka Fitrah uske zimmah nahiñ aur baghair hukm ada bhi nahiñ kar sakta. [**'Aalamgiri; Jauhirah**]

Mas'alah-25: Sadqah-e-Fitr Ki Miqdaar Yeh Hai:- Gehuñ ya iska Aata, ya Sattu nisf-sa' (ya'ni 2-kilo 45-gram), Khajoor, ya Munaqqe, ya Jau ya iska Aata, ya Sattu 1-sa'. [**Durr-e-Mukhtaar; 'Aalamgiri**]

Mas'alah-26: Gehuñ, jau, khajooriñ, munaqqe diye jayeñ to inki qeemat ka e'tibaar nahiñ, maslan: nisf-sa' 'umdaah jau jin ki qeemat 1-sa' jau ke baraabar hai, ya chahaarum-sa' khare gehuñ jo qeemat mein aadhe-sa' gehuñ ke baraabar haiñ, ya nisf-sa' khajooriñ deen jo 1-sa' jau ya nisf-sa' gehuñ ki qeemat ki hoñ, yeh sab na-jaaiz hai, jitna diya utna hi ada huwa, baaqi uske zimmah baaqi hai ada kare. [**'Aalamgiri; Waghairah**]

Mas'alah-27: Nisf-Sa' jau aur chahaarum-sa' gehuñ diye, ya nisf-sa' jau aur nisf-sa' khajoor, to bhi jaaiz hai. [**'Aalamgiri; Raddul-Muhtaar**]

Mas'alah-28: Gehuñ aur Jau mile huye hoñ aur gehuñ ziyadah haiñ to nisf-sa' de warnah 1-sa'. [**Raddul-Muhtaar**]

Mas'alah-29: Gehuñ aur Jau ke dene se unka aata dena afzal hai aur is se afzal yeh ke qeemat de de, khwaah gehuñ ki qeemat de ya jau ki ya khajoor ki, magar garaani (mahangaai) mein khud unka dena qeemat dene se afzal hai. Aur agar kharaab gehuñ ya jau ki qeemat di to acche ki qeemat se jo kami pade poori kare. [**Raddul-Muhtaar**]

Mas'alah-30: In 4 cheezoñ ke 'alaawah agar kisi dusri cheez se Fitrah ada karna chahe, maslan: chawal, jawaar, baajraa, ya aur koi ghallah, ya aur koi cheez dena chahe to qeemat ka lihaaz karna hoga ya'ni woh cheez aadhe-sa' gehuñ ya 1-sa' jau ki qeemat ki ho, yahañ tak ke roti dein to usme bhi qeemat ka lihaaz kiya jayega agarche gehuñ ya jau ki ho. [**Durr-e-Mukhtaar; 'Aalamgiri; Waghairah**]

Mas`alah-31: Aa'la darjah ki tahqeeq aur ehtiyaat yeh hai ke Sa' ka wazan 351 rupiye bhar hai aur Nisf-Saa' 175 rupiye athanni bhar upar. [Fatawah Razviyyah]

(Note:- Aaj ke wazan ke hisaab se 2 kilo 45 gram gehuñ ya 4 kilo 90 gram jau hai).

Mas`alah-32: Fitrah ka Muqaddam karna mutlaqan jaaiz hai (ya'ni waqt se pahle hi de dena bilkul jaaiz hai), jabke woh shakhs maujood ho jiski taraf se ada karta ho, agarche Ramzaan se peshtar (pahle) ada kar de. Aur agar Fitrah ada karte waqt Maalik-e-Nisaab na tha phir ho gaya, to Fitrah saheeh hai. Aur behtar yeh hai ke 'Eid ki subh-e-saadiq hone ke baa'd aur 'Eidgaah jaane se pahle ada kar de. [Durr-e-Mukhtaar; 'Aalamgiri]

Mas`alah-33: Ek shakhs ka Fitrah ek Miskeen ko dena behtar hai aur chand Masaakeen ko de diya jab bhi jaaiz hai. Yunhi ek Miskeen ko chand shakhsoñ ka Fitrah dena bhi bila khilaaf jaaiz hai agarche sab Fitre mile huye hoñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-34: Shauhar ne 'aurat ko apna Fitrah ada karne ka hukm diya, usne shauhar ke Fitrah ke gehuñ apne Fitrah ke gehuñ mein milaakar Faqeer ko de diye aur shauhar ne milaane ka hukm na diya tha, to 'aurat ka Fitrah ada ho gaya shauhar ka nahiñ, magar jabke mila dene par 'urf (riwaaj) jaari ho to shauhar ka bhi ada ho jayega. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-35: 'Aurat ne shauhar ko apna Fitrah ada karne ka izn (ijaazat) diya, usne 'aurat ke gehuñ apne gehuñ mein milaakar sab ki niyyat se Faqeer ko de diye jaaiz hai. ['Aalamgiri]

Mas`alah-36: Sadqah-e-Fitr ke Masaarif wahi haiñ jo Zakaat ke haiñ, ya'ni jin ko Zakaat de sakte haiñ, unhein Fitrah bhi de sakte haiñ aur jinhein Zakaat nahiñ de sakte, unhein Fitrah bhi nahiñ, siwa 'Aamil ke (ya'ni jisko baadshah-e-islam ne zakaat wasool karne ke liye muqarrar kiya ho), ke uske liye Zakaat hai Fitrah nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-37: Apne ghulaam ki 'aurat ko Fitrah de sakte haiñ, agarche uska Nafqah (roti, kapde waghairah ka kharch) usi par ho. [Durr-e-Mukhtaar]

Chapter: 03

SUWAAL KISE HALAAL HAI AUR KISE NAHIÑ

❖ Suwaal Kise Halaal Aur Kise Nahiñ..... 91

❖ Ahaadees-e-Mubaaraka..... 91

Suwaal Kise Halaal Hai Aur Kise Nahin:-

Aaj kal ek 'aam balaa yeh phaili hui hai ke acche-khaase tandurust chahein to kama kar auron ko khilaayein, magar unhon ne apne wujood ko bekaar qaraar de rakkha hai, kaun mehnat kare museebat jhele, be-mashaqqat (bina mehnat ke) jo mil jaye to takleef kyun bardaasht kare. Na-jaaiz taur par suwaal karte aur bheek maang kar pet bharte hain.

Aur bahutere aise hain ke mazdoori to mazdoori, chhoti moti tijaarat ko nang-o-'aar (ya'ni sharm/zillat ki baat) khayaal karte aur bheek maangna ke haqeeqatan aison ke liye be-'izzati va be-ghairati hai maaya-e-'izzat (ya'ni 'izzat ki daulat) jaante hain.

Aur bahuton ne to bheek maangna apna pesha hi bana rakkha hai, ghar mein hazaaron rupiye hain, sood ka len-dein karte, ziraat (kheti) waghairah karte hain, magar bheek maangna nahin chhodte,

Unse kaha jaata hai to jawaab dete hain ke: yeh hamaara pesha hai, wah saahab wah! Kya ham apna pesha chhod dein?. Haalaa ke aison ko suwaal haraam hai aur jise unki haalat ma'loom ho, use jaaiz nahin ke unko de.

Ab chand Hadeesein suniye! Dekhiye ke **Aaqa-e-do-'Aalam** (ﷺ) aise saailon (maangne walon) ke baare mein kya farmate hain.

Hadees 01:- Bukhari va Muslim 'Abdullah Bin 'Umar رضي الله تعالى عنهما se Raavi, **Rasoolullah** (ﷺ) farmate hain: "Aadmi suwaal karta rahega, yahan tak ke Qayamat ke din is haal mein aayega ke uske chehrah par gosht ka tukda na hoga." Ya'ni nihaayat be-aabru ho kar.

Hadees 02 se 04:- Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Habbaan Samurah Bin Jundub (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) farmate hain: "Suwaal ek qism ki kharaash hai, ke aadmi suwaal karke apne muh ko nochta hai, jo chahe apne muh par is kharaash ko baaqi rakhe aur jo chahe chhod de, hain agar aadmi saahib-e-saltanat (baadshah) se apna haq maange, ya aise amr mein suwaal kare ke us se chaarah na ho (to jaaiz hai)." Aur isi ke misl Imaam Ahmad ne 'Abdullah Bin 'Umar aur Tabraani ne Jaabir Bin 'Abdullah رضي الله تعالى عنهم se Riwaayat ki.

Hadees 05:- Baihiqi ne ‘Abdullah Bin ‘Abbaas رضي الله تعالى عنهما se Riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs logoñ se suwaal kare, haalaan ke na use faaqah pahuncha, na itne baal-bacche haiñ jinki taaqat nahiñ rakhta, to Qayamat ke din is tarah aayega ke uske muh par gosht na hoga.” Aur **Huzoor** (ﷺ) ne farmaya: “Jis par na faaqah guzra aur na itne baal-bacche haiñ jinki taaqat nahiñ aur suwaal ka darwaazah khole **Allah-Ta’ala** us par faaqah ka darwaazah khol dega, aisi jagah se jo uske dil mein bhi nahiñ.”

Hadees 06-07:- Nasaa’i ne ‘Aaiz Bin ‘Amr (رضي الله تعالى عنه) se Riwaayat ki, **Rasoolullah** (ﷺ) farmate haiñ: “Agar logoñ ko ma’loom hota ke suwaal karne mein kya hai, to koi kisi ke paas suwaal karne na jaata.” Isi ke misl Tabraani ne ‘Abdullah Bin Abbaas رضي الله تعالى عنهما se Riwaayat ki.

Hadees 08-09:- Imaam Ahmad Ba-Sanad-e-Jaiyyid va Tabraani va Bazaar ‘Imraan Bin Haseen رضي الله تعالى عنه se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Ghani ka suwaal karna Qayamat ke din uske chehrah mein ‘aib hoga.” Aur Bazaar ki Riwaayat mein yeh bhi hai ke: “Ghani ka suwaal aag hai, agar thoda diya gaya to thodi aur ziyadah diya to ziyadah.” Aur isi ke misl Imaam Ahmad va Bazaar va Tabraani ne Saubaan (رضي الله تعالى عنه) se Riwaayat ki.

Hadees 10:- Tabraani Kabeer mein aur Ibn-e-Khuzaimah apni Saheeh mein aur Tirmizi va Baihiqi, Habshi Bin Junaadah (رضي الله تعالى عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs baghair haajat suwaal karta hai, goya woh angaara khaata hai.”

Hadees 11:- Muslim va Ibn-e-Majah Abu Hurairah (رضي الله تعالى عنه) se Riwaayat karte haiñ, **Huzoor-e-Aqdas** (ﷺ) ne farmaya: “Jo maal badhaane ke liye suwaal karta hai, woh angaare ka suwaal karta hai, to chahe ziyadah maange ya kam ka suwaal kare.”

Hadees 12:- Abu Dawood va Ibn-e-Habbaan va Ibn-e-Khuzaimah, Sahl Bin Hanzaliyah (رضي الله تعالى عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo shakhs suwaal kare aur uske paas itna hai jo use be-parwah kare, woh aag ki ziyadati chahta hai.” Logoñ ne ‘arz ki: woh kya miqdaar hai, jiske hote suwaal jaaiz nahiñ?. Farmaya: “Subh va shaam ka khaana.”

Hadees 13:- Ibn-e-Habbaan apni Saheeh mein Ameer-ul-Momineen Farooq-e-Aa'zam (ﷺ) se Raavi, **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs logoñ se suwaal kare, is liye ke apne maal ko badhaaye, to woh Jahannam ka garam patthar hai, ab use ikhtiyaar hai chahe thoda maange ya ziyadah talab kare."

Hadees 14-15:- Imaam Ahmad va Abu Ya'la va Bazaar ne Abdur Rahman Bin 'Auf (رضي الله تعالى عنه) aur Tabraani ne Sagheer mein Umm-ul-Momineen Umm-e-Salmah رضي الله تعالى عنها se Riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Sadqah se maal kam nahiñ hota aur haq mu'aaf karne se Qayamat ke din **Allah-Ta'ala** Bandah ki 'izzat badhaayega aur Bandah suwaal ka darwaazah na kholega, magar **Allah-Ta'ala** us par mohtaaji ka darwaazah kholega."

Hadees 16:- Muslim va Abu Dawood va Nasaa'i Qubaisah Bin Mukhaariq (رضي الله تعالى عنه) se Raavi, kahte haiñ: mujh par ek martabah Taawaan laazim aaya. Maine **Huzoor-e-Aqdas** (ﷺ) ki khidmat mein haazir ho kar suwaal kiya. Farmaya: "Tahro hamaare paas Sadqah ka maal aayega to tumhaare liye hukm farmayenge, phir farmaya: Aye Qubaisah! Suwaal halaal nahiñ, magar 3 baaton mein:

[1]. Kisi ne zamaanat ki ho (ya'ni kisi qaum ki taraf se Diyat (qatl ke badle jo jurmaana diya jaye woh diyat kahlaata hai) ka zaamin huwa, ya aapas ki Jang mein sulah karaayi aur us par kisi maal ka zaamin huwa), to use suwaal halaal hai, yahañ tak ke woh miqdaar paaye phir baaz rahe.

[2]. Ya kisi shakhs par Aafat aayi ke uske maal ko tabaah kar diya, to use suwaal halaal hai, yahañ tak ke basar-auqaat (guzar-basar) ke liye pa jaye.

[3]. Ya kisi ko Faaqah pahuncha aur uski qaum ke 3 'aql-mand shakhs gawaahi dein ke fulaan ko Faaqah pahuncha hai, to use suwaal halaal hai, yahañ tak ke basar-auqaat ke liye haasil karle.

Aur in 3 baaton ke siwa aye Qubaisah suwaal karna haraam hai, ke suwaal karne wala haraam khaata hai."

(Note:- 3 shakhsoñ ki gawaahi Jamhoor ke nazdeek bataure istihbaab hai aur yeh hukm us shakhs ke liye hai jiska maal-daar hona ma'loom va mashhoor hai, to baghair gawaah uska qaul musallam nahiñ aur jiska maal-daar hona ma'loom na ho to faqat uska kah dena kaafi hai).

Hadees 17-18:- Imaam Bukhari va Ibn-e-Maajah Zubair Bin 'Awwaam (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) ne farmaya: “Koi shakhs rassi lekar jaye aur apni peeth par lakdiyon ka gatta laakar beche aur suwaal ki zillat se **Allah-Ta'ala** uske chehrah ko bachaaye, yeh us se behtar hai ke logoñ se suwaal kare, ke log use dein ya na dein.” Isi ke misl Imaam Bukhari va Muslim va Imaam Maalik va Tirmizi va Nasaa'i ne Abu Hurairah (رضي الله عنه) se Riwaayat ki.

Hadees 19:- Imaam-Maalik va Bukhari va Muslim va Abu Dawood va Nasaa'i, 'Abdullah Bin 'Umar رضي الله تعالى عنهما se Raavi, **Rasoolullah** (ﷺ) Mimbar par tashreef farma the, Sadqah ka aur Suwaal se bachne ka zikr farma rahe the, yeh farmaya ke: “Upar wala haath, neeche waale haath se behtar hai, upar wala haath kharch karne wala hai aur neeche wala maangne wala.”

Hadees 20:- Imaam-Maalik va Bukhari va Muslim va Abu Dawood va Tirmizi va Nasaa'i, Abu Sa'eed Khudri (رضي الله عنه) se Raavi, ke Ansaar mein se kuch logoñ ne **Huzoor** (ﷺ) se suwaal kiya, **Huzoor** (ﷺ) ne 'ataa farmaya, phir maanga **Huzoor** (ﷺ) ne 'ataa farmaya, phir maanga **Huzoor** (ﷺ) ne 'ataa farmaya, yahañ tak woh maal jo **Huzoor** (ﷺ) ke paas tha khatm ho gaya, phir farmaya: “Jo kuch mere paas maal hoga, use main tumse utha na rakhunga aur jo suwaal se bachna chahega **Allah-Ta'ala** use bachayega aur jo ghani banna chahega **Allah** (عز وجل) use ghani kar dega aur jo sabr karna chahega **Allah-Ta'ala** use sabr dega aur sabr se badh kar aur is se ziyadah wasi' 'ataa kisi ko na mili.”

Hadees 21:- Hazrat Ameer-ul-Momineen Farooq-e-Aa'zam 'Umar (رضي الله عنه) ne farmaya ke: “Laalach mohtaaji hai aur na-ummeedi Tawangari. Aadmi jab kisi cheez se na-ummeed ho jaata hai to uski parwah nahiñ rahti.”

Hadees 22:- Imaam Bukhari va Muslim, Farooq-e-Aa'zam (رضي الله عنه) se Raavi, farmate haiñ ke: “**Huzoor-e-Aqdas** (ﷺ) mujhe 'ataa farmate to main 'arz karta: kisi aise ko dijiye jo mujhse ziyadah haajatmand ho. Irshaad farmaya: “Ise lo aur apna karlo aur khairaat kar do, jo maal tumhaare paas be-tama' (be-lalach ke) aur be-maange aajaye, use le lo aur jo na aaye to uske peeche apne nafs ko na daalo.”

Hadees 23:- Abu Dawood, Anas (رضي الله عنه) se Raavi, ke ek Ansaari ne Haazir-e-Khidmat-e-Aqdas ho kar suwaal kiya. Irshaad farmaya: “Kya tumhaare ghar mein kuch nahi hai?. ‘Arz ki: hai to, ek taat hai jiska ek hissah ham oodhte hain aur ek hissah bichhaate hain aur ek lakdi ka pyaalah hai jisme ham paani peete hain. Irshaad farmaya: mere huzoor dono cheezon ko haazir karo, woh haazir laye, **Huzoor** (ﷺ) ne apne Dats-e-Mubaarak mein lekar irshaad farmaya: inhein kaun khareedta hai?. Ek saahib ne ‘arz ki: ek dirham ke ‘ewaz main khareedta hun. Irshaad farmaya: ek dirham se ziyadah kaun deta hai? 2 ya 3 baar farmaya. Kisi aur saahib ne ‘arz ki: main 2 dirham par leta hun, unhein yeh dono cheezein de deen aur dirham le liye aur Ansaari ko dono dirham dekar irshaad farmaya: ek ka ghallah khareed kar ghar daal aao aur ek ki kulhaadi khareed kar mere paas laao, woh haazir laye, **Huzoor** (ﷺ) ne apne Dast-e-Mubaarak se usme Bent (ya’ni woh lakdi jo kulhaadi mein lagaate hain/handle) daala aur farmaya: jao lakdiyaan kaato aur becho aur 15 din tak tumhein na dekhun (ya’ni itne dinon tak yahan haazir na hona), woh gaye lakdiyaan kaat kar bechte rahe, ab haazir huye to unke paas 10 dirham the, chand dirham ka kapda khareeda aur chand ka ghallah. **Rasoolullah** (ﷺ) ne irshaad farmaya: yeh us se behtar hai ke Qayamat ke din suwaal tumhaare muh par chhaala ho kar aata. Suwaal durust nahi, magar 3 shakhs ke liye, aisi mohtaaji waale ke liye jo use zameen par lita de, ya Taawaan waale ke liye jo ruswa karde, ya khoon waale (Diyat ya’ni khoon ke badle ka jurmaana dene) ke liye jo use takleef pahunchaye.”

Hadees 24-25:- Abu Dawood va Tirmizi Ba-Ifaada-e-Tasheeh va Tahseen va Haakim Ba-Ifaada-e-Tasheeh ‘Abdullah Bin Mas’ood (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) ne farmaya: “Jise Faaqah pahuncha aur usne logo ke saamne bayaan kiya to uska Faaqah band na kiya jayega. Aur agar usne **Allah-Ta’ala** se ‘arz ki to **Allah** (عز وجل) jald use be-niyaaz kar dega, khwaah jald maut de de, ya jald maal-daar karde.”

Aur Tabraani ki Riwaayat Abu Hurairah (رضي الله عنه) se hai, ke **Huzoor** (ﷺ) ne farmaya: “Jo bhooka ya mohtaaj huwa aur usne aadmiyon se chhupaaya aur **Allah-Ta’ala** ke huzoor ‘arz ki to **Allah-Ta’ala** par haq hai ke ek saal ki halaal rozi us par kushaadah (wasi’) farmaye.”

Baa'z Saail (maangne waale) kah diya karte haiñ ke: **Allah** (عزوجل) ke liye do, Khuda ke waaste do, haalaañ ke iski bahut sakht mumaana'at (mana') aayi hai. Ek Hadees mein use Mal'oon farmaya gaya hai. Aur ek Hadees mein badtareen Khalaaiq (makhlooq). Aur agar kisi ne is tarah suwaal kiya to jab tak buri baat ka suwaal na ho, ya khud suwaal bura na ho (jaise maal-daar ya aise shakhs ka bheek maangna jo qawi (mazboot) tandurust kamaane par qaadir ho) aur yeh suwaal ko bila diqqat poora kar sakta hai to poora karna hi adab hai, ke kahiñ ba-ru-e-haazir-e-hadees (ya'ni hadees ke zaahiri maa'na ke e'tibaar se) yeh bhi usi wa'eed ka mustahiq na ho, haañ agar saail muta'annit (ya'ni suwaal karne wala khud apne zillat ke darpe ho ya'ni peshaavar bhikaari) ho to na de. Neez yeh bhi lihaaz rahe ke Masjid mein suwaal na kare, khusoosan Jumu'ah ke din logoñ ki gardane phalaang kar, ke yeh haraam hai, balke baa'z 'Ulama farmate haiñ ke: "Masjid ke Saail ko agar 1 paisah diya to 70 paise aur Khairaat kare ke us 1 paisah ka Kaffarah ho." Maula 'Ali (كرم الله تعالى وجهه الكريم) ne ek shakhs ko 'Arfaah ke din 'Arfaat mein suwaal karte dekha, use durre lagaaye (ya'ni kode lagaaye) aur farmaya ke: is din mein aur aisi jagah Ghair-e-Khuda se suwaal karta hai.

In chand Ahaadees ke dekhne se ma'loom huwa hoga ke bheek maangna bahut zillat ki baat hai, baghair zaroorat suwaal na kare aur haalate zaroorat mein bhi un umoor ka lihaaz rakhe, jinse mumaana'at waarid hai (ya'ni jinse mana' kiya gaya hai) aur suwaal ki agar haajat hi pad jaye to mubaalagha hargiz na kare ke be-liye peechha na chhode, ke iski bhi mumaana'at aayi hai.

Chapter: 04

SADQAAT-E-NAFL KA BAYAAN

❖ Sadqaat-e-Nafl Hadees Ki Roshni Mein..... 98

Sadqaat-e-Nafil Ka Bayaan:-

Allah-Ta'ala ki raah mein dena nihaayat accha kaam hai, maal se tumko faaidah na pahuncha to tumhaare kya kaam aaya aur apne kaam ka wahi hai jo kha-pahen liya ya Aakhirat ke liye kharch kiya, na woh ke jama' kiya aur dusron ke liye chhod gaye. Iske Fazaail mein chand Hadeesein suniye aur inpar 'amal kijiye, **Allah-Ta'ala** taufeeq dene wala hai.

Hadees 01:- Saheeh Muslim Shareef mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate hain: "Bandah kahta hai mera maal hai, mera maal hai aur use to uske maal se 3 hi qism ka faaidah hai, jo khaa kar fana kar diya, ya pahen kar puraana kar diya, ya 'ataa karke Aakhirat ke liye jama' kiya aur uske (ya'ni maal ke) siwa jaane wala hai ke auron ke liye chhod jayega."

Hadees 02:- Bukhari va Nasaa'i Ibn-e-Mas'ood (رضي الله عنه) se Raavi, **Huzoor** (ﷺ) farmate hain: "Tum mein kaun hai ke use apne waaris ka maal apne maal se ziyadah mahboob hai?." Sahaabah ne 'Arz ki: Ya **Rasoolullah** (ﷺ)! Ham mein koi aisa nahi jise apna maal ziyadah mahboob na ho. Farmaya: "Apna maal to woh hai jo aage rawaanah kar chuka aur jo peeche chhod gaya woh waaris ka maal hai."

Hadees 03:- Imaam Bukhari Abu Hurairah (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) farmate hain: "Agar mere paas Uhud (arab ke ek pahaad ka naam) baraabar Sona ho to mujhe yahi pasand aata hai ke 3 raatein na guzarne paayein aur usme ka mere paas kuch rah jaye, haan agar mujh par Dain (qarz) ho to uske liye kuch rakh loonga."

Hadees 04-05:- Saheeh Muslim mein unhein se Marvi, **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Koi din aisa nahi ke subh hoti hai magar 2 Farishte naazil hote hain aur unme ek kahta hai: Aye **Allah** (عز وجل)! Kharch karne waale ko badlah de aur dusra kahta hai: Aye **Allah** (عز وجل)! Rokne waale ke maal ko Talaf (barbaad/zaaye') kar." Aur isi ke misl Imaam Ahmad va Ibn-e-Habbaan va Haakim Abu Darda (رضي الله عنه) se Riwaayat ki.

Hadees 06:- Saheehain mein hai ke **Huzoor-e-Aqdas** (ﷺ) ne Asma رضى الله تعالى عنها se farmaya: “Kharch kar aur shumaar na kar, ke **Allah-Ta’ala** shumaar karke dega aur band na kar, ke **Allah-Ta’ala** bhi tujh par band kar dega. Kuch de jo tujhe istitaa’at (taaqaat/ability) ho.”

Hadees 07:- Neez Saheehain mein Abu Hurairah (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate hain ke: **Allah-Ta’ala** ne farmaya: “Aye Ibn-e-Aadam! Kharch kar mai tujh par kharch karunga.”

Hadees 08:- Saheeh Muslim va Sunan-e-Tirmizi mein Abu Umaamah (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) ne farmaya: “Aye Ibn-e-Aadam! Bache huye ka kharch karna tere liye behtar hai aur uska rokna tere liye bura hai aur ba-qadr-e-zaroorat rokne par malaamat nahiin aur unse shuru’ kar jo teri parwarish mein hain.”

Hadees 09:- Saheehain mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) ne farmaya: “Bakheel (kanjoos) aur Sadqah dene waale ki misaal un 2 shakhsoñ ki hai jo lohe ki zirah (kawach/armor) pahne huye hain, jin ke haath seene aur gale se jakde huye hain, to Sadqah dene waale ne jab Sadqah diya woh zirah kushaadah ho gayi aur Bakheel jab Sadqah dene ka iraadah karta hai, har kadi apne jagah ko pakad leti hai, woh kushaadah karna bhi chahta hai to kushaadah nahiin hoti.”

Hadees 10:- Saheeh Muslim mein Jaabir (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate hain: “Zulm se bacho ke Zulm Qayamat ke din Taarikiyaañ hain (ya’ni andhera hai) aur Bukhl (kanjoosi) se bacho ke Bukhl ne agloñ ko halaak (tabaah) kiya, isi Bukhl ne unhein khoon bahaane aur Haraam ko Halaal karne par Aamaadah kiya.”

Hadees 11:- Neez usi mein Abu Hurairah (رضي الله عنه) se Marvi, ek shakhs ne ‘arz ki: Ya **Rasoolullah** (ﷺ) kis Sadqah ka ziyadah ajr (sawaab) hai?. Farmaya: “Uska ke sehat ki haalat mein ho aur laalach ho mohtaaji ka dar ho aur Tawangari (maal-daari) ki aarzu, yeh nahiin ke chhode rahe aur jab jaan gale ko aajaye to kahe: itna fulaañ ko aur itna fulaañ ko dena aur yeh to fulaañ ka ho chuka ya’ni waaris ka.”

Hadees 12:- Saheehain mein Abu Zar (رضي الله عنه) se Marvi, kahte hain: main **Huzoor** (ﷺ) ki khidmat mein haazir huwa aur **Huzoor** (ﷺ) Ka'ba-e-Mu'azzamah ke saayah mein tashreef farma the, mujhe dekh kar farmaya: "Qasam hai Rabb-e-Ka'bah ki! Woh tote (ghaate) mein hain." Maine 'arz ki: mere maa-baap **Huzoor** (ﷺ) par qurbaan woh kaun log hain?. Farmaya: "Ziyadah maal waale, magar jo is tarah aur is tarah aur is tarah kare, aage-peeche dahne-baayein ya'ni har mauqa par kharch kare aur aise log bahut kam hain."

Hadees 13:- Sunan-e-Tirmizi mein Abu Hurairah (رضي الله عنه) se Marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Sakhi qareeb hai **Allah** (عزوجل) se, qareeb hai Jannat se, qareeb hai aadmiyon se, door hai Jahannam se aur Bakheel door hai **Allah** (عزوجل) se, door hai Jannat se, door hai aadmiyon se, qareeb hai Jahannam se aur Jaahil Sakhi **Allah** (عزوجل) ke nazdeek ziyadah pyaara hai, Bakheel 'Abid se."

Hadees 14:- Sunan-e-Abu Dawood mein Abu Sa'eed (رضي الله عنه) se Marvi, ke **Rasoolullah** (ﷺ) ne farmaya: "Aadmi ka apni zindagi (ya'ni sehat) mein ek dirham Sadqah karna, marte waqt ke 100 dirham Sadqah karne se ziyadah behtar hai."

Hadees 15:- Imaam Ahmad va Nasaa'i va Daarmi va Tirmizi Abu Darda (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) ne farmaya: "Jo shakhs marte waqt Sadqah deta ya azaad karta hai, uski misaal us shakhs ki hai ke jab Aasoodah ho liya to Hadiyah karta hai."

(Note:-) Maslan: kisi ke paas 5 roti thi aur us se kisi ne Sadqah maanga usne na di, agar 2 roti de deta aur 3 roti par guzaara karta to behtar tha, lekin 4 khaayi aur jab ek ya kam jo pet mein jagah na rahne se majbooran bachi, to maangne waale ko de di).

Hadees 16:- Saheeh Muslim Shareef mein Abu Hurairah (رضي الله عنه) se Marvi, ke **Rasoolullah** (ﷺ) farmate hain: "Ek shakhs jangal mein tha, usne abr (baadal) mein ek aawaaz suni ke fulaan ke baagh ko sairaab kar, woh abr ek kinaarah ko ho gaya aur usne paani sangistaan (pathreeli jagah) mein giraaya aur ek naali ne woh saara paani le liya, woh shakhs paani ke peeche ho liya, ek

shakhs ko dekha ke apne baagh mein khada huwa khurpi se paani pher raha hai, usne kaha: Aye **Allah** (عزوجل) ke Bande! Tera kya naam hai? Usne kaha: fulaan naam, wahi naam jo usne abr mein se suna. Usne kaha: Aye **Allah** (عزوجل) ke Bande! Tu mera naam kyun poochta hai? Usne kaha: maine us abr mein se jiska yeh paani hai ek aawaaz suni, ke woh tera naam lekar kahta hai fulaan ke baagh ko sairaab kar, to tu kya karta hai (ke tera naam lekar paani bheja jaata hai)? Jawaab diya ke: jo kuch paida hota hai usme se ek tihaayi ($\frac{1}{3}$) khairaat karta hun aur ek tihaayi main aur mere baal-bacche khaate hain aur ek tihaayi bone ke liye rakhta hun.

Hadees 17:- Saheehain mein Abu Hurairah (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate hain: "Bani-Israaeel mein 3 shakhs the. Ek Bars (safed daagh) wala, dusra Ganja, teesra Andha. **Allah** (عزوجل) ne unka imtihaan lena chaha, unke paas ek Farishtah bheja, woh Farishtah Bars waale ke paas aaya. Us se poocha: tujhe kya cheez ziyadah mahboob hai? Usne kaha: accha rang aur accha chamda aur yeh baat jaati rahe jis se log ghin karte hain. Farishtah ne us par haath phera woh ghin ki cheez jaati rahi aur accha rang aur acchi khaal use di gayi, Farishte ne kaha: tujhe kaunsa maal ziyadah mahboob hai? Usne Uunt kaha ya Gaay (Raavi ka shak hai, magar Bars waale aur Ganje mein se ek ne Uunt kaha dusre ne Gaay). Use 10 mahine ki haamilah Uuntni di aur kaha ke Allah-Ta'ala tere liye isme Barkat de.

Phir Ganje ke paas aaya us se kaha: tujhe kya shai (cheez) ziyadah mahboob hai? Usne kaha: khoob soorat baal aur yeh jaata rahe jis se log mujhse ghin karte hain. Farishte ne us par haath phera, woh baat jaati rahi aur khoob-soorat baal use diye gaye, us se kaha: tujhe kaunsa maal mahboob hai? Usne Gaay bataayi. Ek Gaabhan Gaay (pregnant-cattle) use di gayi aur kaha: Allah-Ta'ala tere liye isme Barkat de.

Phir Andhe ke paas aaya aur kaha: tujhe kya cheez Mahboob hai? Usne kaha: yeh ke Allah-Ta'ala meri nigaah wapas de ke main logo ko dekhu. Farishtah ne haath phera, Allah-Ta'ala ne uski nigaah wapas di. Farishtah ne poocha: tujhe kaunsa maal ziyadah pasand hai? Usne kaha: Bakri. Use ek gaabhan (pregnant) Bakri di. Ab Uuntni aur Gaay aur Bakri sab ke bacche huye. Ek ke liye Uunto se jangal bhar gaya, dusre ke liye Gaay se, teesre ke liye Bakriyon se.

Phir woh Farishtah Bars waale ke paas uski soorat aur hai`at mein ho kar aaya (ya'ni bars wala bankar) aur kaha: main mard-e-miskeen hun, mere safar mein wasaail munqate' (khatm) ho gaye, pahunchne ki soorat mere liye aaj nazar nahi aati, magar **Allah** (عزوجل) ki madad se phir teri madad se, main uske waaste se jisne tujhe khoob-soorat rang aur accha chamda aur maal diya hai. Ek Uunt ka suwaal karta hun, jis se main safar mein maqsad tak pahunch jaaun. Usne jawaab diya: huqooq bahut hai. Farishte ne kaha: goya main tujhe pahchaanta hun, kya tu Kodhi na tha ke log tujhse ghin karte the, Faqeer na tha. Phir Allah-Ta'ala ne tujhe maal diya. Usne kaha: main to is maal ka naslan-baa'da-naslin (ya'ni baap-daada se) waaris kiya gaya hun. Farishtah ne kaha: agar tu jhoota hai to Allah-Ta'ala tujhe waisa hi karde jaisa tu tha.

Phir Ganje ke paas usi ki soorat ban kar aaya, usne bhi wahi kaha, usne bhi waisa hi jawaab diya. Farishte ne kaha: agar tu jhoota hai to Allah-Ta'ala tujhe waisa hi karde jaisa tu tha.

Phir Andhe ke paas uski soorat va hai`at ban kar aaya aur kaha: main Miskeen shakhs aur musaafir hun, mere safar mein wasaail munqate' (khatm) ho gaye, aaj pahunchne ki soorat nahi, magar **Allah** (عزوجل) ki madad se phir teri madad se, main uske waseelah se jisne tujhe nigaah wapas di, ek Bakri ka suwaal karta hun jiski wajah se main apne safar mein maqsad tak pahunch jaaun. Usne kaha: main Andha tha, Allah-Ta'ala ne mujhe aankhein di, tu jo chahe le le aur jitna chahe chhod de. Khuda ki Qasam! **Allah** (عزوجل) ke liye tu jo kuch lega main tujh par mashaqqat na daalunga. Farishte ne kaha: tu apna maal apne qabzah mein rakh, baat yeh hai ke tum teenon shakhson ka imtihaan tha, tere liye **Allah** (عزوجل) ki riza hai aur un dono par naaraazi."

Hadees 18:- Imaam Ahmad va Abu Dawood va Tirmizi Umm-e-Bajeed **رضي الله** se Raavi, kahti hai: Maine 'arz ki: Ya **Rasoolullah** (ﷺ)! Miskeen darwaazah par khada hota hai aur mujhe sharm aati hai ke ghar mein kuch nahi hota ke use doon. Irshaad farmaya: "Use kuch de de, agarche Khur jala huwa."

Hadees 19:- Baihiqi ne Dalaail-un-Nubuwwah mein Riwaayat ki, ke Umm-ul-Momineen Umm-e-Salmah رضی اللہ تعالیٰ عنہا ki khidmat mein gosht ka tukda hadiyah mein aaya aur **Huzoor-e-Aqdas** (ﷺ) ko gosht pasand tha. Unhon ne khaadimah se kaha: ise ghar mein rakh de, shayad **Huzoor** (ﷺ) tanaawul farmayein, usne taaq mein rakh diya. Ek Saail aakar darwaazah par khada huwa aur kaha: Sadqah karo **Allah-Ta'ala** tum mein barkat dega. Logoñ ne kaha: **Allah** (عزوجل) tujhme barkat de (saail ko wapas karna hota to yeh lafz bolte). Saail chala gaya, **Huzoor** (ﷺ) tashreef laye aur farmaya: “Tumhaare yahañ kuch khaane ki cheez hai? Umm-ul-Momineen ne ‘arz ki: haañ aur khaadimah se farmaya: ja woh gosht le aa. Woh gayi to taaq mein ek patthar ka ek tukda paaya. **Huzoor** (ﷺ) ne irshaad farmaya: “Chunke tumne Saail ko na diya, lihaaza woh gosht patthar ho gaya.” (Taaq: ya’ni mehraab numa jagah jo deewaar mein banaate haiñ).

Hadees 20:- Baihiqi Shua’bul-Imaan mein Abu Hurairah (رضی اللہ عنہ) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Sakhaawat Jannat mein ek darakht hai, jo Sakhi hai, usne uski tahni pakadli hai, woh tahni usko na chhodegi jab tak Jannat mein daakhil na karle. Aur Bukhl Jahannam mein ek darakht hai, jo Bakheel hai, usne uski tahni pakad li hai, woh tahni use Jahannam mein daakhil kiye baghair na chhodegi.”

Hadees 21:- Razeen ne ‘Ali (رضی اللہ عنہ) se Riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: “Sadqah mein jaldi karo ke Balaa Sadqah ko nahiñ phalaangti.”

Hadees 22:- Saheehain mein Abu Moosa Ash’ari (رضی اللہ عنہ) se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: “Har Musalmaan par Sadqah hai.” Logoñ ne ‘arz ki: agar na paaye?. Farmaya: “Apne haath se kaam kare, apne ko nafa’ pahunchaye aur Sadqah bhi de.” ‘Arz ki: agar iski istitaa’at (taaqat) na ho ya na kare?. Farmaya: “Saahib-e-Haajat pareshaan ki i’aanat kare (ya’ni madad kare).” ‘Arz ki: agar yeh bhi na kare?. Farmaya: “Neki ka hukm kare.” ‘Arz ki: agar yeh bhi na kare?. Farmaya: “Shar (buraai) se baaz rahe ke yahi uske liye Sadqah hai.”

Hadees 23:- Saheehain mein Abu Hurairah (رضی اللہ عنہ) se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Do shakhsoñ mein ‘Adl (insaaf) karna Sadqah hai, kisi

ko jaanwar par sawaar hone mein madad dena ya uska asbaab (saamaan) utha dena Sadqah hai aur acchi baat Sadqah hai, jo qadam Namaaz ki taraf chalega Sadqah hai, raastah se aziyyat ki cheez door karna Sadqah hai.”

Hadees 24:- Saheeh Bukhari va Muslim mein Anas (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate hain: “Jo Musalmaan ped lagaaye ya khet boye, usme se kisi aadmi ya parind ya chaupaaya ne khaaya, woh sab uske liye Sadqah hai.”

Hadees 25-26:- Sunan-e-Tirmizi mein Abu Zar (رضي الله عنه) se Marvi, ke **Huzoor** (ﷺ) farmate hain: “Apne bhai ke saamne muskuraana bhi Sadqah hai, nek baat ka hukm karna bhi Sadqah hai, buri baat se mana' karna Sadqah hai, raah bhoole huye ko raah bataana Sadqah hai, kamzor nigaah waale ki madad karna Sadqah hai, raastah se patthar kaanta haddi door karna Sadqah hai, apne dol mein se apne bhai ke dol mein paani daal dena Sadqah hai.” Isi ke misl Imam Ahmad va Tirmizi ne Jaabir (رضي الله عنه) se Riwaayat ki.

Hadees 27:- Saheehain mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate hain: “Ek darakht ki shaakh (tahni) beech raastah par thi, ek shakhs gaya aur kaha: main isko musalmano ke raastah se door kar doonga ke unko eezaa na de, woh Jannat mein daakhil kar diya gaya.”

Hadees 28:- Abu Dawood va Tirmizi Abu Sa'eed (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate hain: “Jo musalmaan kisi musalmaan nange ko kapda pahna de, **Allah-Ta'ala** use Jannat ke sabz kapde pahnaayega aur jo musalmaan kisi bhooke musalmaan ko khaana khilaaye, **Allah-Ta'ala** use Jannat ke phal khilaayega aur jo musalmaan kisi piyaase musalmaan ko paani pilaaye, **Allah-Ta'ala** use Raheeq-e-Makhtoom (ya'ni Jannat ki sharaab-e-sarband) pilaayega.”

Hadees 29:- Imaam Ahmad va Tirmizi Ibn-e-'Abbaas رضي الله تعالى عنهما se Raavi, ke **Rasoolullah** (ﷺ) farmate hain: “Jo Musalmaan kisi Musalmaan ko kapda pahna de to jab tak usme ka us shakhs par ek paivand (kapde ka chhota tukda) bhi rahega, yeh **Allah-Ta'ala** ki hifaazat mein rahega.”

Hadees 30-31:- Tirmizi va Ibn-e-Habbaan Anas (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate hain: “Sadqah Rabbul-'Izzat ke ghazab ko bujhaata hai aur

buri maut ko dafa' karta hai.” Neez iske misl Abu Bakar Siddiq (رضي الله تعالى عنه) va deegar Sahaaba-e-Kiraam رضي الله تعالى عنهم se Marvi.

Hadees 32:- Tirmizi ne Ba-Ifaada-e-Tasheeh Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Riwaayat ki, logoñ ne ek bakri zibah ki thi, **Huzoor** (ﷺ) ne irshaad farmaya: “Usme se kya baaqi raha?. ‘Arz ki: siwa shaanah (shoulder) ke kuch baaqi nahiñ. Irshaad farmaya: “Shaanah ke siwa sab baaqi hai.”

Hadees 33:- Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Khuzaimah va Ibn-e-Habbaan Abu Zar (رضي الله تعالى عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “3 shakhsoñ ko **Allah** (عزوجل) Mahboob rakhta hai aur 3 shakhsoñ ko Mabghooz (na-pasand). Jinko **Allah-Ta'ala** Mahboob rakhta hai unme ek yeh hai ke: ek shakhs kisi qaum ke paas aaya aur unse **Allah** (عزوجل) ke naam par suwaal kiya, us qaraabat (rishtedaari) ke waaste se suwaal na kiya, jo saail aur qaum ke darmiyaan hai, unhoñ ne na diya, unme se ek shakhs chala gaya aur saail ko chhupa kar diya ke usko **Allah** (عزوجل) jaanta hai aur woh shakhs jisko diya aur kisi ne na jaana. Aur ek qaum raat bhar chali yahañ tak ke jab unheñ neend har cheez se ziyadah pyaari ho gayi, sabne sar rakh diye (ya'ni so gaye), unme se ek shakhs khada ho kar Du'a karne laga aur **Allah** (عزوجل) ki Aayateñ padhne laga. Aur ek shakhs lashkar mein tha, dushman se muqaabalah huwa aur inko shikast hui, us shakhs ne apna seenah aage kar diya, yahañ tak ke qatl kiya jaye ya fatah ho. Aur woh 3 jinheñ **Allah** (عزوجل) na-pasand farmata hai: ek boodha zina kaar, dusra faqeer mutakabbir (takabbur karne wala), teesra maal-daar zaalim.”

Hadees 34:- Tirmizi ne Anas (رضي الله تعالى عنه) se Riwaayat ki, ke **Rasoolullah** (ﷺ) farmate haiñ: “Jab **Allah** (عزوجل) ne zameen paida farmaayi to usne hilna shuru' kiya, to pahaad paida farma kar us par nasb farma diye, ab zameen thaheer gayi. Farishtoñ ko pahaad ki sakhti dekh kar ta'ajjub huwa, ‘arz ki: Aye Parwardigaar! Teri makhlooq mein koi aisi shai (cheez) hai ke woh pahaad se ziyadah sakht hai?. Farmaya: haañ, Loha. ‘Arz ki: Aye **Rab** (عزوجل)! Lohe se ziyadah sakht koi cheez hai?. Farmaya: haañ, Aag. ‘Arz ki: Aag se bhi ziyadah koi sakht hai?. Farmaya: haañ, Paani. ‘Arz ki: Paani se bhi ziyadah sakht kuch hai?. Farmaya: haañ, Hawa. ‘Arz ki: Hawa se bhi ziyadah sakht

koi shai hai?. Farmaya: haañ, Ibn-e-Aadam ke dahne haath (right-hand) se Sadqah karta hai aur use baayein haath (left-hand) se chhupaata hai.”

Hadees 35:- Nasaa'i ne Abu Zar (رضي الله عنه) se Riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: “Jo Musalmaan apne kull maal se **Allah** (عزوجل) ki raah mein joda kharch kare, Jannat ke Darbaan uska istiqbaal karenge. Har ek use uski taraf bulaayega, jo uske paas hai. Maine ‘arz ki: iski kya soorat hai. Farmaya: “Agar Uunt de to 2 Uunt aur Gaay de to 2 Gaayein.”

Hadees 36:- Imaam Ahmad va Tirmizi va Ibn-e-Maajah Mu'aaz (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) ne farmaya: “Sadqah khataa ko aise door karta hai jaise paani aag ko bujhaata hai.”

Hadees 37:- Imaam Ahmad baa'z Sahaabah رضي الله تعالى عنهم se Riwaayat karte haiñ, ke **Huzoor** (ﷺ) ne farmaya ke: “Musalmaan ka saayah Qayamat ke din uska Sadqah hoga.”

Hadees 38:- Saheeh Bukhari mein Abu Hurairah va Hakeem Bin Hizaam رضي الله تعالى عنهما se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: “Behtar Sadqah woh hai ke pusht-e-ghina se ho ya'ni uske baa'd Tawangari (maal-daari) baaqi rahe aur unse shuru' karo jo tumhaari 'ayaal (ghar waale) mein haiñ ya'ni pahle un ko do phir auron ko.”

Hadees 39:- Abu Mas'ood (رضي الله عنه) se Saheehain mein Marvi, ke **Huzoor** (ﷺ) ne farmaya: “Musalmaan jo kuch apne Ahl (ghar waale) par kharch karta hai, agar sawaab ke liye hai to yeh bhi Sadqah hai.”

Hadees 40:- Zainab Zaujah-e-'Abdullah Bin Mas'ood رضي الله تعالى عنهما se Saheehain mein Marvi, unhoñ ne **Huzoor-e-Aqdas** (ﷺ) se daryaaft karaaya: shauhar aur yateem bacche jo parwarish mein haiñ unko Sadqah dena kaafi ho sakta hai?. Irshaad farmaya: “Unko dene mein doona ajr (sawaab) hai, ek ajr-e-qaraabat aur ek ajr-e-sadqah.”

Hadees 41:- Imaam Ahmad va Tirmizi va Ibn-e-Maajah va Daarmi Sulaimaan Bin 'Aamir (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Miskeen ko Sadqah dena sirf Sadqah hai aur rishtah waale ko dena Sadqah bhi hai aur sila-rahmi bhi.”

Hadees 42:- Imaam Bukhari va Muslim Umm-ul-Momineen Siddiqah رضی اللہ تعالیٰ عنہ

عنها se Raavi, **Rasoolullah** (ﷺ) farmate haiñ: “Ghar mein jo khaane ki cheez hai, agar ‘aurat usme se kuch de de magar zaaye’ karne ke taur par na ho to use dene ka sawaab milega aur shauhar ko kamaane ka sawaab milega aur khaazin (bhandari) ko bhi utna hi sawaab milega.” Ek ka ajr dusre ke ajr ko kam na karega ya’ni us soorat mein ke jahan aisi ‘aadat jaari ho ke ‘auratein diya karti hon aur shauhar mana’ na karte hon aur usi had tak jo ‘aadat ke muwaafiq hai, maslan: roti 2 roti jaisa hindustan mein ‘umooman riwaaj hai aur agar shauhar ne mana’ kar diya ho ya wahan ki aisi ‘aadat na ho to baghair ijaazat ‘aurat ko dena jaaiz nahiñ.

Tirmizi mein Abu Umaamah (رضی اللہ عنہ) se Marvi, ke **Huzoor** (ﷺ) ne Khutbah-e-Hajjatul-Wada’ mein farmaya: “‘Aurat shauhar ke ghar se baghair ijaazat kuch na kharch kare.’ ‘Arz ki gayi: khaana bhi nahiñ?. Farmaya: “Yeh to bahut accha maal hai.”

Hadees 43:- Saheehain mein Abu Moosa Ash’ari (رضی اللہ عنہ) se Marvi, **Huzoor** (ﷺ) ne farmaya: “Khaazin Musalmaan Amaanat-daar ke jo use hukm kiya gaya, poora-poora usko de deta hai, woh 2 Sadqah dene walon mein ka ek hai.”

Hadees 44:- Haakim aur Tabraani Ausat mein Abu Hurairah (رضی اللہ عنہ) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ ke: “Ek luqmah roti aur ek mutthi khurma (khajoor) aur iski misl koi aur cheez jis se miskeen ko nafa’ pahunche, inki wajah se **Allah-Ta’ala** 3 shakhson ko Jannat mein daakhil farmata hai, ek saahib-e-khaanah jisne hukm diya, dusri zaujah ke use tayyaar karti hai, teesre khaadim jo miskeen ko de aata hai.” Phir **Huzoor** (ﷺ) ne farmaya: “Hamd hai **Allah** (عزوجل) ke liye jisne hamaare khaadimon ko bhi na chhoda.”

Hadees 45:- Ibn-e-Maajah Jaabir Bin ‘Abdullah رضی اللہ تعالیٰ عنہما se Raavi, kahte haiñ ke **Huzoor** (ﷺ) ne Khutbah mein farmaya: “Aye Logo! Marne se pahle **Allah** (عزوجل) ki taraf ruju’ karo aur mashgooli se pahle Aa’maal-e-Swaleha ki tarah sabqat karo aur poshidah va ‘alaaniyah Sadqah dekar apne aur apne Rab ke darmiyaan ta’alluqaat ko milao to tumhein rozi di jayegi aur tumhaari madad ki jayegi aur tumhaari shikastagi door ki jayegi.”

Hadees 46:- Saheehain mein 'Adi Bin Haatim (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: "Tum mein har shakhs se **Allah** (عزوجل) kalaam farmayega, uske aur **Allah-Ta'ala** ke ma-bain (beech mein) koi tarjumaan na hoga, woh apni dahni taraf (right-side) nazar karega to jo kuch pahle kar chuka hai dikhaayi dega, phir baayein taraf (left-side) dekhega to wahi dekhega jo pahle kar chuka hai, phir apne saamne nazar karega to muh ke saamne aag dikhaayi degi, to aag se bacho agarche khurme (khajoor) ka ek tukda dekar." Aur isi ke misal 'Abdullah Bin Mas'ood va Siddiq-e-Akbar va Umm-ul-Momineen Siddiqah va Anas va Abu Hurairah va Abu Umaamah va Nu'maan Bin Basheer waghairahum Sahaaba-e-Kiraam رضي الله تعالى عنهم se Marvi.

Hadees 47:- Abu Ya'la Jaabir aur Tirmizi Mu'aaz Bin Jabal رضي الله تعالى عنهما se Raavi, ke **Huzoor** (ﷺ) ne irshaad farmaya: "Sadqah khataa ko aise bujhaata hai jaise paani aag ko."

Hadees 48:- Imaam Ahmad va Ibn-e-Khuzaimah va Ibn-e-Habbaan va Haakim 'Uqbah Bin 'Aamir (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) farmate haiñ: "Har shakhs Qayamat ke din apne Sadqah ke saayah mein hoga, us waqt tak ke logoñ ke darmiyaan faislah ho jaye." Aur Tabraani ki Riwaayat mein yeh bhi hai ke: "Sadqah qabr ki haraarat (garmi) ko dafa' karta hai."

Hadees 49:- Tabraani va Baihiqi Hasan Basri (رضي الله عنه) se Mursalan Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: **Rab** (عزوجل) farmata hai: "Aye Ibn-e-Adam! Apne khazaanah mein se mere paas kuch jama' karde, na jalega, na doobega, na chori jayega. Tujhe main poora doonga, us waqt ke tu uska ziyadah mohtaaj hoga."

Hadees 50-51:- Imaam Ahmad va Bazaar va Tabraani va Ibn-e-Khuzaimah va Haakim va Baihiqi Buraidah (رضي الله عنه) se aur Baihiqi Abu Zar (رضي الله عنه) se Raavi ke: "Aadmi jab kuch bhi Sadqah nikaalta hai to 70 Shaitaan ke jabde cheer kar nikalta hai."

Hadees 52:- Tabraani ne 'Amr Bin 'Auf (رضي الله عنه) se Riwaayat ki, ke **Rasoolullah** (ﷺ) farmate haiñ ke: "Musalmaan ka Sadqah 'umr mein ziyadati ka sabab hai aur buri maut ko dafa' karta hai aur **Allah-Ta'ala** iski wajah se Takabbur va Fakhr ko door farma deta hai."

Hadees 53:- Tabraani Kabeer mein Raafe' Bin Khadeej (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ ke: "Sadqah buraai ke 70 darwaazon ko band kar deta hai."

Hadees 54:- Tirmizi va Ibn-e-Khuzaimah va Ibn-e-Habbaan va Haakim Haaris Ash'ari (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) farmate haiñ ke: "**Allah** (عز وجل) ne Yahya Bin Zakariyya عليهما الصلوة والسلام ko 5 baaton ki "Wahi" bheji ke khud 'amal karein aur Bani-Israa'eel ko hukm farmayein ke woh inpar 'amal karein. Unme ek yeh hai ke: usne tumhein Sadqah ka hukm farmaya hai aur uski misaal aisi hai jaise kisi ko dushman ne qaid kiya aur uska haath gardan se milaakar baandh diya aur use maarne ke liye laye us waqt thoda bahut jo kuch tha sabko dekar apni jaan bachaayi."

Hadees 55:- Ibn-e-Khuzaimah va Ibn-e-Habbaan va Haakim Abu Hurairah (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) ne farmaya: "Jisne haraam maal jama' kiya phir use Sadqah kiya to usme uske liye kuch sawaab nahiñ, balke gunaa hai."

Hadees 56:- Abu Dawood va Ibn-e-Khuzaimah va Haakim unhiñ se Raavi, 'Arz ki: Ya **Rasoolullah** (ﷺ)! Kaunsa Sadqah afzal hai?. Farmaya: "Kam-Maayah (naadaar/ghareeb) shakhs ka koshish karke Sadqah dena."

Hadees 57:- Nasaa'i va Ibn-e-Khuzaimah va Ibn-e-Habbaan unhiñ se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Ek dirham laakh dirham se badh gaya." Kisi ne 'arz ki: yeh kyun kar Ya **Rasoolullah** (ﷺ)?. Farmaya: "Ek shakhs ke paas maal-e-kaseer hai, usne usme se laakh dirham lekar Sadqah kiye aur ek shakhs ke paas sirf 2 (dirham) haiñ, usne unme se 1 (dirham) ko Sadqah kar diya."

Chapter: 05

ROZAH

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Rozah Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (١٨٣) أَيَّامًا مَعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۗ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (١٨٤) شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۚ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ (١٨٥) وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ (١٨٦) أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالَّذِينَ بَاشَرُوا هُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۖ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَاشِرُوهُنَّ ۚ وَأَنْتُمْ عَاكِفُونَ ۚ فِي الْمَسْجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ (١٨٧)

[Surah-e-Baqarah, Aayat-183-187]

Tarjamah:- “Aye Imaan walo! Tum par Rozah Farz kiya gaya jaisa un par Farz huwa tha jo tumse pahle huye, taake tum gunaahon se bacho chand dinoñ ka. Phir tum mein jo koi bimaar ho ya safar mein ho, woh aur dinoñ mein ginti poori karle aur jo taaqat nahiñ rakhte, woh fidyah dein. Ek Miskeen ka khaana, phir jo ziyadah bhalaai kare to yeh uske liye behtar hai aur Rozah rakhna tumhaare liye behtar hai, agar tum jaante ho. Maah-e-Ramzaan jisme Qur`aan utaara gaya. Logoñ ki hidaayat ko aur hidaayat aur haq va baatil mein judaai bayaan karne ke liye, to tum mein jo koi yeh mahina paaye to uska Rozah rakhe aur jo bimaar ya safar mein

ho woh dusre dinoñ mein ginti poori karle. Allah (عزوجل) tumhaare saath aasaani ka iraadah karta hai, sakhti ka iraadah nahiñ farmata aur tumheñ chahiye ke ginti poori karo. Aur Allah (عزوجل) ki badaayi bolo ke usne tumheñ hidaayat ki aur is ummeed par ke uske shukr guzaar ho jao. Aur Aye Mahboob (ﷺ)! Jab mere Bande tumse mere baare mein suwaal karein to main nazdeek hun, Du'a karne waale ki Du'a sunta hun, jab woh mujhe pukaare to unheñ chahiye ke meri baat qubool karein aur mujh par Imaan layein, is ummeed par ke raah paayein. Tumhaare liye Rozah ki raat mein 'auraton se jima' (hambistari) halaal kiya gaya, woh tumhaare liye libaas haiñ aur tum unke liye libaas. Allah (عزوجل) ko ma'loom hai ke tum apne jaano par khayaanat karte ho, to tumhaari taubah qubool ki aur tumse mu'aaf farmaya, to ab unse jima' karo aur use chaaho jo Allah (عزوجل) ne tumhaare liye likha aur khaao aur piyo us waqt tak ke Fajr ka safaid dora siyaah dore se mumtaaz ho jaye, phir raat tak Rozah poori karo aur unse jima' na karo us haal mein ke tum Masjidon mein Mu'takif ho. Yeh Allah (عزوجل) ki hadein haiñ unke qareeb na jao, Allah (عزوجل) apni nishaaniyaan yunhi bayaan farmata hai ke kahiñ woh bachein."

Rozah Bahut 'Umdah 'Ibaadat Hai, Iski Fazeelat Mein Bahut Hadeesein Aayin. Unme Se Baa'z Zikr Ki Jaati Haiñ:

Hadees 01:- Saheeh Bukhari va Saheeh Muslim mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: "Jab Ramzaan aata hai aasmaan ke darwaaze khol diye jaate haiñ."

Ek Riwaayat mein hai ke: "Jannat ke darwaaze khol diye jaate haiñ."

Ek Riwaayat mein hai ke: "Rahmat ke darwaaze khol diye jaate haiñ aur Jahannam ke darwaaze band kar diye jaate haiñ aur Shayaateen zanjiron mein jakad diye jaate haiñ."

Aur Imaam Ahmad va Tirmizi va Ibn-e-Maajah ki Riwaayat mein hai: "Jab Maah-e-Ramzaan ki pahli raat hoti hai to Shayaateen aur Sarkash Jinn qaid kar diye jaate haiñ aur Jahannam ke darwaaze band kar diye jaate haiñ, to unme se koi darwaazah khola nahiñ jaata aur Jannat ke darwaaze khol diye jaate haiñ, to unme se koi darwaazah band nahiñ kiya jaata

aur Munaadi pukaarta hai: Aye khair talab karne waale! Mutawajjeh ho aur aye shar ke chahane waale! Baaz rah aur kuch log Jahannam se azaad hote haiñ aur yeh har raat mein hota hai.”

Imaam Ahmad va Nasaa'i ki Riwaayat unhiñ se hai, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: “Ramzaan aaya, yeh Barkat ka mahina hai, **Allah-Ta'ala** ne iske Roze tum par Farz kiye, isme aasmaan ke darwaaze khol diye jaate haiñ aur Dozakh ke darwaaze band kar diye jaate haiñ aur sarkash shaitaanoñ ke tauq daal diye jaate haiñ aur isme ek raat aisi hai jo hazaar mahinoñ se behtar hai, jo iski bhalaai se mahroom raha woh beshak mahroom hai.”

Hadees 02:- Ibn-e-Maajah Anas (رضي الله تعالى عنه) se Raavi, kahte haiñ. Ramzaan aaya to **Huzoor** (ﷺ) ne farmaya: “Yeh mahina aaya, isme ek raat hazaar mahinoñ se behtar hai, jo is se mahroom raha, woh har cheez se mahroom raha aur iski khair se wahi mahroom hoga jo poora mahroom hai.”

Hadees 03:- Baihiqi ne Ibn-e-'Abbaas (رضي الله تعالى عنه) se Raavi, kahte haiñ: Jab Ramzaan ka mahina aata **Rasoolullah** (ﷺ) sab qaidiyoñ ko riha farma dete aur har saail ko 'ataa farmate.”

Hadees 04:- Baihiqi Shua'bul Imaan mein Ibn-e-'Umar (رضي الله تعالى عنه) se Raavi, ke **Nabi** (ﷺ) ne farmaya: “Jannat ibtida-e-saal (shuru' saal) se saal-e-aaindah (aane waale saal) tak Ramzaan ke liye aaraastah ki jaati hai (sajaai jaati hai), jab Ramzaan ka pahla din aata hai to Jannat ke pattoñ se 'Arsh ke neeche ek hawa Hoor-e-'Ain par chalti hai, woh kahti haiñ: Aye Rab! Tu apne Bandoñ se hamaare liye unko shauhar bana, jinse hamaari aankhe thandi hoñ aur unki aankhe ham se thandi hoñ.”

Hadees 05:- Imaam Ahmad Abu Hurairah (رضي الله تعالى عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Ramzaan ki aakhir shab mein is Ummat ki Maghfirat hoti hai.” ‘Arz ki gayi: kya woh Shab-e-Qadr hai?. Farmaya: Nahiñ, wa-lekin kaam karne waale ko us waqt mazdoori poori di jaati hai, jab kaam poora karle.”

Hadees 06:- Baihiqi Shua'bul Imaan mein Salmaan Faarsi (ﷺ) se Raavi, kahte haiñ: **Rasoolullah** (ﷺ) ne Sha'baan ke aakhir din mein waa'z farmaya. Farmaya: "Aye Logo! Tumhaare paas 'azmat wala barkat wala mahina aaya, woh mahina jisme ek raat hazaar mahinoñ se behtar hai, uske Roze **Allah-Ta'ala** ne Farz kiye aur uski raat mein Qiyaam (namaaz padhna) Tatawwu' (ya'ni sunnat) jo isme neki ka koi kaam kare to aisa hai jaise aur kisi mahine mein Farz ada kiya aur isme jisne Farz ada kiya to aisa hai jaise aur dinoñ mein 70 Farz ada kiye. Yeh mahina sabr ka hai aur sabr ka sawaab Jannat hai aur yeh mahina Muwaasaat (ya'ni gham-khaari aur bhalaai) ka hai aur is mahine mein Momin ka rizq badhaaya jaata hai. Jo isme Rozahdaar ko Iftaar karaaye uske gunaahon ke liye Maghfirat hai aur uski gardan aag se azaad kardi jayegi aur us Iftaar karaane waale ko waisa hi sawaab milega jaisa Rozah rakhne waale ko milega, baghair iske ke uske ajr (sawaab) mein se kuch kam ho. Hamne 'arz ki: Ya **Rasoolullah** (ﷺ)! Ham mein ka har shakhs woh cheez nahiñ paata jis se Rozah Iftaar karaaye?. **Huzoor** (ﷺ) ne farmaya: "**Allah-Ta'ala** yeh sawaab us shakhs ko dega jo ek ghoont doodh ya ek khurma (khajoor) ya ek ghoont paani se Rozah Iftaar karaaye aur jisne Rozah-daar ko bhar pet khaana khilaaya, usko **Allah-Ta'ala** mere Hauz se pilaayega ke kabhi pyaasa na hoga yahañ tak ke Jannat mein daakhil ho jaye. Yeh woh mahina hai ke iska Awwal (shuru' ke 10 din) Rahmat hai aur iska Ausat (darmiyaan ke 10 din) Maghfirat hai aur iska Aakhir Jahannam se Azaadi hai. Jo apne ghulaam par is mahine mein Takhfeef kare ya'ni kaam mein kami kare **Allah-Ta'ala** use bakhsh dega aur Jahannam se azaad farma dega."

Hadees 07:- Saheehain va Tirmizi va Nasaa'i va Saheeh Ibn-e-Khuzaimah mein Sahl Bin Saa'd (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: "Jannat mein 8 darwaaze haiñ, unme ek darwaazah ka naam Rayyaan hai, is darwaazah se wahi jayenge jo Roze rakhte haiñ."

Hadees 08:- Bukhari va Muslim mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Jo Imaan ki wajah se aur sawaab ke liye Ramzaan ka Rozah rakhega uske agle gunaah bakhsh diye jayenge aur jo

Imaan ki wajah se aur sawaab ke liye Ramzaan ke raaton ka Qiyaam karega uske agle gunaaah bakhsh diye jayenge aur jo Imaan ki wajah se aur sawaab ke liye Shab-e-Qadr ka Qiyaam karega uske agle gunaaah bakhsh diye jayenge.”

Hadees 09:- Imaam Ahmad va Haakim aur Tabraani Kabeer mein aur Ibn-e-Abid-Dunya aur Baihiqi Shua'bul Imaan mein 'Abdullah Bin 'Amr رضي الله تعالى عنها se Raavi, ke **Rasoolullah** (ﷺ) farmate hain: “Rozah va Qur'aan Bandah ke liye Shafaa'at karenge, Rozah kahega: Aye Rab (عزوجل)! Maine khaane aur khwaahishon se din mein ise rok diya, meri Shafaa'at iske haq mein qubool farma. Qur'aan kahega: Aye Rab (عزوجل)! Maine ise raat mein sone se baaz rakkha, meri Shafaa'at iske baare mein qubool kar. Donon ki Shafaa'atein qubool hongi.”

Hadees 10:- Saheehain mein Abu Hurairah (رضي الله تعالى عنه) se Marvi, **Rasoolullah** (ﷺ) farmate hain: “Aadmi ke har nek kaam ka badlah 10 se 700 tak diya jaata hai, **Allah-Ta'ala** ne farmaya: “Magar Rozah ke woh mere liye hai aur uski jaza main doonga. Bandah apni khwaahish aur khaane ko meri wajah se tark karta hai.” Rozah-daar ke liye 2 khushiyaan hain, ek Iftaar ke waqt aur ek apne Rab (عزوجل) se milne ke waqt aur Rozah-daar ke muh ki boo **Allah** (عزوجل) ke nazdeek Mushk se ziyadah paakeezah hai aur Rozah sipar (dhaal) hai aur jab kisi ke Rozah ka din ho to na behoodah bake aur na cheekhe, phir agar is se koi gaali-galoj kare ya ladne par aamaadah ho to kah de: main Rozah-daar hun.” Isi ke misl Imaam Maalik va Abu Dawood va Tirmizi va Nasaa'i aur Ibn-e-Khuzaimah ne Riwaayat ki.

Hadees 11:- Tabraani Ausat mein aur Baihiqi Ibn-e-'Umar رضي الله تعالى عنهما se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “**Allah** (عزوجل) ke nazdeek Aa'maal 7 qism ke hain. 2 'amal waajib karne wale aur 2 ka badlah unke baraabar hai aur ek 'amal ka badlah 10 guna aur ek 'amal ka mu'aawaza 700 hai aur ek woh 'amal hai, jiska sawaab **Allah** (عزوجل) hi jaane. Woh 2 jo waajib karne wale hain unme:

[1].Ek yeh ke jo Khuda se is haal mein mile ke khaalis usi ki 'ibaadat karta tha, kisi ko uske saath shareek na karta tha, uske liye Jannat Waajib.

[2].Dusra yeh ke jo Khuda se mila is haal mein ke usne Shirk kiya hai to uske liye Jahannam Waajib.

[3].Aur jisne buraai ki, usko usi qadr saza di jayegi.

[4].Aur jisne neki ka iraadah kiya, magar 'amal na kiya to usko ek neki ka badla diya jayega.

[5].Aur jisne neki ki, use 10 gunaah sawaab milega.

[6].Aur jisne Allah (ﷻ) ki raah mein kharch kiya, usko 700 ka sawaab milega. 1 dirham ka 700 dirham aur 1 dinar ka sawaab 700 dinar aur Rozah Allah (ﷻ) ke liye hai, uska sawaab Allah (ﷻ) ke siwa koi nahiñ jaanta.

Hadees 12 se 15:- Imaam Ahmad Ba-Isnaad-e-Hasan aur Baihiqi Riwaayat karte haiñ, ke Huzoor (ﷺ) ne farmaya: "Rozah sipar (dhaal) hai aur Dozakh se hifaazat ka mazboot qila'ah'." Isi ke qareeb Jaabir va 'Usmaan Bin Abil 'Aas va Mu'aaz Bin Jabal رضى الله تعالى عنهم se Marvi.

Hadees 16-17:- Abu Ya'la va Baihiqi Salmah Bin Qais aur Ahmad va Bazaar Abu Hurairah رضى الله تعالى عنهما se Raavi, ke Rasoolullah (ﷺ) ne farmaya: "Jisne Allah (ﷻ) ki riza ke liye ek din ka Rozah rakha, Allah-Ta'ala usko Jahannam se itna door kar dega jaise kawwa, ke jab baccha tha us waqt se udta raha yahañ tak ke boodha ho kar mara."

Hadees 18:- Abu Ya'la va Tabraani Abu Hurairah (رضي الله عنه) se Raavi, ke Rasoolullah (ﷺ) ne farmaya: "Agar kisi ne ek din Nafl Rozah rakkha aur zameen bhar use sona diya jaye, jab bhi uska sawaab poora na hoga. Uska sawaab to Qayamat hi ke din milega."

Hadees 19:- Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi, ke Rasoolullah (ﷺ) ne farmaya: "Har Shai ke liye Zakaat hai aur badan ki Zakaat Rozah hai aur Rozah nisf (aadha) sabr hai."

Hadees 20:- Nasaa'i va Ibn-e-Khuzaimah va Haakim Abu Umaamah (رضي الله عنه) se Raavi, 'Arz ki: Ya Rasoolullah (ﷺ)! Mujhe kisi 'amal ka hukm farmaaiye? Farmaya: "Rozah ko laazim kar lo ke iske baraabar koi 'amal nahiñ." Maine

'arz ki: mujhe kisi 'amal ka hukm farmaaiye? Irshaad farmaya: "Rozah ko laazim kar lo ke iske baraabar koi 'amal nahiñ." Unhoñ ne phir wahi 'arz ki, wahi jawaab irshaad huwa.

Hadees 21 se 26:- Bukhari va Muslim va Tirmizi va Nasaa'i, Abu Sa'eed (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Jo Bandah **Allah** (عزوجل) ki raah mein ek din Rozah rakhe **Allah-Ta'ala** uske muh ko Dozakh se 70 baras ki raah door farma dega." Aur isi ke misl Nasaa'i va Tirmizi va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Raavi.

Aur Tabraani Abu Darda aur Tirmizi Abu Umaamah (رضي الله تعالى عنهما) se Riwaayat karte haiñ, farmaya ke: "Uske aur Jahannam ke darmiyaan **Allah-Ta'ala** itni badi khandaq kar dega, jitna aasmaan va zameen ke darmiyaan faasilah hai."

Aur Tabraani ki Riwaayat mein 'Amr Bin 'Absah (رضي الله عنه) se hai ke: "Dozakh us se 100 baras ki raah door hogi."

Aur Abu Ya'la ki Riwaayat Mu'aaz Bin Anas (رضي الله عنه) se hai ke: "Ghair-e-Ramzaan mein **Allah-Ta'ala** ki raah mein Rozah rakha, to tez ghode ki raftaar se 100 baras ki masaafat (doori) par Jahannam se door hoga."

Hadees 27:- Baihiqi 'Abdullah Bin 'Amr Bin 'Aas (رضي الله تعالى عنهما) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Rozah-daar ki Du'a Iftaar ke waqt rad nahiñ ki jaati."

Hadees 28:- Imaam Ahmad va Tirmizi va Ibn-e-Maajah va Ibn-e-Khuzaimah va Ibn-e-Habbaan, Abu Hurairah (رضي الله عنه) se Riwaayat karte haiñ, **Rasoolullah** (ﷺ) farmate haiñ: "3 shakhs ki Du'a rad nahiñ ki jaati, Rozah-daar jis waqt Iftaar karta hai aur Baadshah-e-'Aadil aur Mazloom ki Du'a. Isko **Allah-Ta'ala** abr se upar buland karta hai aur uske liye aasmaan ke darwaaze khole jaate haiñ. Aur **Rab** (عزوجل) farmata hai: "Mujhe apni 'Izzat va Jalaal ki Qasam! Zaroor teri madad karuñga, agar che thode zamaana baa'd."

Hadees 29:- Ibn-e-Habbaan va Baihiqi Abu Sa'eed Khudri (رضي الله عنه) se Raavi, ke **Nabi** (ﷺ) farmate haiñ: "Jisne Ramzaan ka Rozah rakkha aur uski hudood ko pahchaana aur jis cheez se bachna chahiye us se bacha, to jo pahle kar chuka hai uska kaffarah ho gaya."

Hadees 30:- Ibn-e-Maajah Ibn-e-'Abbaas رضی اللہ تعالیٰ عنہما se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: "Jisne Makkah mein Maah-e-Ramzaan paaya aur Rozah rakkha aur raat mein jitna mayassar aaya Qiyaam kiya to **Allah-Ta'ala** uske liye aur jagah ke ek laakh Ramzaan ka sawaab likhega aur har din ek gardan aazaad karne ka sawaab aur har raat ek gardan aazaad karne ka sawaab aur har roz Jihaad mein ghode par sawaar kar dene ka sawaab aur har din mein Hasana (neki) aur har raat mein Hasana likhega."

Hadees 31:- Baihiqi, Jaabir Bin 'Abdullah رضی اللہ تعالیٰ عنہما se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Meri Ummat ko Maah-e-Ramzaan mein 5 baatein di gayin, ke mujhse pahle kisi Nabi ko na miliñ."

[1].Awwal yeh ke: jab Ramzaan ki pahli raat hoti hai **Allah** (عزوجل) unki taraf nazar farmata hai aur jiski taraf nazar farmayega, use kabhi 'azaab na karega.

[2].Dusri yeh ke: shaam ke waqt unke muh ki boo **Allah** (عزوجل) ke nazdeek mushk se ziyadah acchi hai.

[3].Teesri yeh ke: har din aur har raat mein Farishtein unke liye Istighfaar karte haiñ.

[4].Chauthi yeh ke: **Allah** (عزوجل) Jannat ko hukm farmata hai, kahta hai: "Musta'yeed (ya'ni tayyaar ho ja) aur mere Bandoñ ke liye muzayyan ho ja (ya'ni saj-ja), qareeb hai ke dunya ki ta'ab (sakhti/takleef) se yahañ aakar aaraam karein."

[5].Paanchviñ yeh ke: jab aakhir raat hoti hai to un sab ki Maghfirat farma deta hai.

Kisi ne 'Arz ki: kya woh Shab-e-Qadr hai?. Farmaya: Nahiñ, kya tu nahiñ dekhta ke kaam karne wale kaam karte haiñ, jab kaam se faarigh hote haiñ us waqt mazdoori paate haiñ."

Hadees 32 se 34:- Haakim ne Kaa'b Bin 'Ajrah (رضی اللہ تعالیٰ عنہ) se Riwaayat ki, **Rasoolullah** (ﷺ) ne farmaya: "Sab log Mimbar ke paas haazir hoñ, ham haazir huye jab **Huzoor** (ﷺ) Mimbar ke pahle darjah par chadhe, kaha: Aameen. Dusre par chadhe, kaha: Aameen. Teesre par chadhe, kaha: Aameen." Jab Mimbar se tashreef laye, hamne 'arz ki: aaj hamne **Huzoor**

(ﷺ) se aisi baat suni ke kabhi na sunte the. Farmaya: Jibreel ne aakar 'arz ki: "Woh shakhs door ho jisne Ramzaan paaya aur apni Maghfirat na karaayi. Maine kaha: Aameen. Jab dusre darjah par chadha to kaha: Woh shakhs door ho jiske paas mera zikr ho aur mujh par Durood na bheje. Maine kaha: Aameen. Jab main teesre darjah par chadha kaha: Woh shakhs door ho jiske Maa-Baap donoñ ya ek ko budhaapa aaye aur unki khidmat karke Jannat mein na jaye. Maine kaha: Aameen." Isi ke misl Abu Hurairah va Hasan Bin Maalik Bin Huwairis رضي الله تعالى عنهم se Ibn-e-Habbaan ne Riwaayat ki.

Hadees 35:- Asbahaani ne Abu Hurairah (رضي الله تعالى عنه) se Riwaayat ki, ke **Rasoolullah** (ﷺ) ne farmaya: "Jab Ramzaan ki pahli raat hoti hai **Allah** (عزوجل) apni Makhlooq ki taraf nazar farmata hai aur jab **Allah** (عزوجل) kisi Bandah ki taraf nazar farmaye to use kabhi 'azaab na dega aur har roz 10 laakh ko Jahannam se aazaad farmata hai aur jab 29^{vi} raat hoti hai to mahine bhar mein jitne aazaad kiye, unke majmu'ah ke baraabar is ek raat mein aazaad karta hai, phir jab 'Eid-ul-Fitr ki raat aati hai Malaaikeh khushi karte hain aur **Allah** (عزوجل) apne Noor ki khaas Tajalli farmata hai, Farishton se farmata hai: "Aye Giroh-e-Malaaikeh! Us mazdoor ka kya badlah hai, jisne kaam poora kar liya." Farishte 'arz karte hain: usko poora ajr (sawaab) diya jaye. **Allah** (عزوجل) farmata hai: "Main tumhein gawaah karta hun ke maine un sabko bakhsh diya."

Hadees 36:- Ibn-e-Khuzaimah ne Abu Mas'ood Ghifaari (رضي الله تعالى عنه) se ek taweel Hadees Riwaayat ki, usme yeh bhi hai, ke **Huzoor** (ﷺ) ne farmaya: "Agar Bandoñ ko ma'loom hota ke Ramzaan kya cheez hai, to meri ummat tamanna karti ke poora saal Ramzaan hi ho."

Hadees 37:- Bazaar va Ibn-e-Khuzaimah va Ibn-e-Habbaan 'Amr Bin Murrah Jahni (رضي الله تعالى عنه) se Riwaayat ki, ek shakhs ne 'arz ki: Ya **Rasoolullah** (ﷺ)! Farmaaiye to agar main iski gawaahi doon ke **Allah** (عزوجل) ke siwa koi Ma'bood nahiñ aur **Huzoor** (ﷺ) **Allah** (عزوجل) ke Rasool hain aur paanchoñ Namaazein padhun aur Zakaat ada karoon aur Ramzaan ke Roze rakkhun aur uski raaton ka Qiyaam karoon to main kin logon mein se hunga?. Farmaya: "Siddiqeen aur Shohada mein se."

Masaail-e-Fiqhiyyah:-

Rozah 'Urf-e-Shara' mein Musalmaan ka ba-niyyat-e-'ibaadat (ya'ni 'ibaadat ki niyyat se) subh-e-sadiq se ghuroob-e-aaftaab tak apne ko Qasdan khaane, peene, jima' se baaz rakhna, 'Aurat ka haiz va nifaas se khaali hona shart hai. [General Books of Fiqh]

Mas'alah-01: Roze Ke 3 Darje Haiñ:

[1].Ek 'Aam logoñ ka Rozah, ke yahi pet aur sharmgaah ko khaane, peene, jima' se rokna.

[2].Dusra Khawaas ka Rozah, ke inke 'alaawah kaan, aankh, zubaan, haath, paañ aur tamaam Aa'za ko gunaah se baaz rakhna.

[3].Teesra Khaas-ul-Khaas ka, ke jami' ma siwa **Allah** (ya'ni **Allah** (عزوجل) ke 'alaawah tamaam cheezoñ) se apne aap ko bil-kulliyya (poori tarah) juda karke sirf usi ke taraf mutawajjeh (tawajjuh) rahna. [Jauhirah-Nayyirah]

Mas'alah-02: Roze Ki 5 Qismein Haiñ:

[1].Farz [2].Waajib [3].Nafl [4].Makruh-e-Tahreemi [5].Makruh-e-Tanzeehi.

Farz Aur Waajib Ki 2 Qismein Haiñ: Mu'ayyan va Ghair-Mu'ayyan.

Farz-e-Mu'ayyan: Jaise Ada-e-Ramzaan.

Farz-e-Ghair-Mu'ayyan: Jaise Qaza-e-Ramzaan aur Rozah-e-Kaffarah.

Waajib-e-Mu'ayyan: Jaise Nazr-e-Mu'ayyan.

Waajib-e-Ghair-Mu'ayyan: Jaise Nazr-e-Mutlaq.

Nafl 2 Haiñ: Nafl-e-Masnoon, Nafl-e-Mustahab.

Jaise 'Aashoorah ya'ni 10th wiñ Muharram ka Rozah aur iske saath 9th wiñ ka bhi aur har mahine mein 13th wiñ 14th wiñ 15th wiñ aur 'Arfaah ka Rozah, Peer aur Jume'raat ka Rozah, Shash-'Eid ke Roze (ya'ni 'eid ke baa'd ke 6 roze), Sawm-e-Dawood عليه السلام ya'ni ek din Rozah ek din Iftaar.

Makruh-e-Tanzeehi: Jaise sirf haftah ke din Rozah rakhna. Niroz va Mahergaan ke din ka Rozah. Sawm-e-Dahr (ya'ni hamesha rozah rakhna), Sawm-e-Sukoot (ya'ni aisa rozah jisme kuch baat na kare), Sawm-e-Wisaal

ke Rozah rakh kar Iftaar na kare aur dusre din phir Rozah rakhe, yeh sab Makruh-e-Tanzeehi haiñ.

Makruh-e-Tahreemi: Jaise 'Eid aur Ayyaam-e-Tashreeq (ya'ni 'Eid-ul-Fitr, 'Eid-ul-Azha aur 11, 12, 13 Zil-Hijjah, in 5 dinoñ) ke Roze. [**Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-03: Roze ke mukhtalif asbaab (ya'ni alag-alag reasons) haiñ, Rozah-e-Ramzaan ka sabab Maah-e-Ramzaan ka aana, Rozah-e-Nazr ka sabab Mannat maanna, Rozah-e-Kaffarah ka sabab Qasam todna ya Qatl ya Zihhaar waghairah. [**Aalamgiri**]

Mas'alah-04: Maah-e-Ramzaan ka Rozah Farz jab hoga ke woh waqt jisme Rozah ki ibtida kar sake paale, ya'ni subh-e-saadiq se zahwa-e-kubra tak, ke uske baa'd Roze ki niyyat nahiñ ho sakti, lihaaza Rozah nahiñ ho sakta aur raat mein niyyat ho sakti hai magar Rozah ki mahal (waqt) nahiñ, lihaaza agar Majnoon ko Ramzaan ki kisi raat mein hosh aaya aur subh junoon ki haalat mein hui, ya zahwa-e-kubra ke baa'd kisi din hosh aaya, to us par Ramzaan ke Roze ki Qaza nahiñ, jabke poora Ramzaan isi junoon mein guzar jaye aur ek din bhi aisa waqt mil gaya, jisme niyyat kar sakta hai, to saare Ramzaan ki Qaza laazim hai. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-05: Raat mein Rozah ki niyyat ki aur subh ghashi (behoshi) ki haalat mein hui aur yeh ghashi kayi din tak rahi, to sirf pahle din ka Rozah huwa baaqi dinoñ ki Qaza rakhe, agarche poore Ramzaan bhar ghashi rahi agarche niyyat ka waqt na mila. [**Jauhirah; Durr-e-Mukhtaar**]

Mas'alah-06: Ada-e-Rozah-e-Ramzaan aur Nazr-e-Mu'ayyan aur Nafil ke Rozoñ ke liye niyyat ka waqt ghuroob-e-aaftaab se zahwa-e-kubra (zawaal ka waqt shuru' hone se pahle) tak hai, is waqt mein jab niyyat karle, yeh Roze ho jayenge. Lihaaza aaftaab doobne se pahle niyyat ki ke kal Rozah rakhunga phir behosh ho gaya aur zahwa-e-kubra ke baa'd hosh aaya, to yeh Rozah na huwa aur aaftaab (sooraj) doobne ke baa'd niyyat ki thi to ho gaya. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-07: Zahwa-e-Kubra niyyat ka waqt nahiñ, balke is se peshtar (pahle) niyyat ho jaana zaroor hai aur agar khaas us waqt ya'ni jis waqt

aaftaab khatt-e-nisfun-nahaar-e-shar'ee par pahunch gaya, niyyat ki to Rozah na huwa. [Durr-e-Mukhtaar]

Mas'alah-08: Niyyat ke baare mein Nafl 'aam hai, Sunnat va Mustahab va Makruh sabko shaamil hai, ke in sab ke liye niyyat ka wahi waqt hai.

[Raddul-Muhtaar]

Mas'alah-09: Jis tarah aur jagah bataaya gaya ke niyyat dil ke iraadah ka naam hai, zubaan se kahna shart nahiin. Yahaan bhi wahi muraad hai magar zubaan se kah lena Mustahab hai, agar raat mein niyyat kare to yun kahe:

نَوَيْتُ أَنْ أَصُومَ غَدًا لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ هَذَا -

Tarjamah:- "Ya'ni maine niyyat ki ke Allah (عزوجل) ke liye is Ramzaan ka Farz Rozah kal rakhunga."

Aur agar din mein niyyat kare to yeh kahe:

نَوَيْتُ أَنْ أَصُومَ هَذَا الْيَوْمَ لِلَّهِ تَعَالَى مِنْ فَرَضِ رَمَضَانَ -

Tarjamah:- "Maine niyyat ki ke Allah-Ta'ala ke liye aaj Ramzaan ka Farz Rozah rakhunga."

Aur agar Tabarruk va Talab-e-Taufeeq ke liye niyyat ke Alfaaz mein Insha-Allah-Ta'ala bhi mila liya to harj nahiin. Aur agar pakka iraadah na ho muzab-zab ho (ya'ni ek khyaal par qaaim na ho) to niyyat hi kahaañ hui.

[Jauhirah-Nayyirah]

Mas'alah-10: Din mein niyyat kare to zaroor hai ke yeh niyyat kare ke: main subh-e-saadiq se rozahdaar hun. Aur agar yeh niyyat hai ke: ab se rozahdaar hun subh se nahiin, to Rozah na huwa. [Jauhirah; Raddul-Muhtaar]

Mas'alah-11: Agarche in 3 qism ke Rozon ki niyyat din mein bhi ho sakti hai (ya'ni Ada-e-Ramzaan, Nazr-e-Mu'ayyan, Nafl Rozah), magar raat mein niyyat kar lena Mustahab hai. [Jauhirah]

Mas'alah-12: Yun niyyat ki ke: kal kahiin daa'wat hui to Rozah nahiin aur na hui to Rozah hai, yeh niyyat saheeh nahiin, bahar-haal woh Rozahdaar nahiin. [Aalamgiri]

Mas`alah-13: Ramzaan ke din mein na Rozah ki niyyat hai, na yeh ke Rozah nahiin, agar che ma'loom hai ke yeh mahina Ramzaan ka hai, to Rozah na huwa. [**Aalamgiri**]

Mas`alah-14: Raat mein niyyat ki phir uske baa'd raat hi mein khaaya, piya to niyyat jaati na rahi, wahi pahli (niyyat) kaafi hai, phir se niyyat karna zaroor nahiin. [**Jauhirah**]

Mas`alah-15: 'Aurat Haiz va Nifaas waali thi, usne raat mein kal Rozah rakhne ki niyyat ki aur subh-e-saadiq se pahle Haiz va Nifaas se paak ho gayi to Rozah saheeh ho gaya. [**Jauhirah**]

Mas`alah-16: Din mein woh niyyat kaam ki hai ke subh-e-saadiq se niyyat karte waqt tak Rozah ke khilaaf koi amr (kaam) na paaya gaya ho. Lihaaza agar subh-e-saadiq ke baa'd bhool kar bhi kha pee liya ho ya jima' (hambistari) kar liya, to ab niyyat nahiin ho sakti. [**Jauhirah**] Magar mo'tamad yeh hai ke bhoolne ki haalat mein ab bhi niyyat saheeh hai. [**Raddul-Muhtaar**]

Mas`alah-17: Jis tarah Namaaz mein kalaam (baat-cheet) ki niyyat ki, magar baat na ki to Namaaz faasid na hogi. Yunhi Rozah mein todne ki niyyat se Rozah nahiin tootega, jab tak todne waali cheez na kare. [**Jauhirah**]

Mas`alah-18: Agar raat mein Rozah ki niyyat ki phir pakka iraadah kar liya ke nahiin rakhega, to woh niyyat jaati rahi. Agar nayi niyyat na ki aur din-bhar bhoka pyaasa raha aur jima' se bacha, to Rozah na huwa. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas`alah-19: Sahri khaana bhi (roze ki) niyyat hai, khwaah Ramzaan ke Roze ke liye ho ya kisi aur Rozah ke liye, magar jab Sahri khaate waqt yeh iraadah hai ke subh ko Rozah na hoga, to yeh Sahri khaana niyyat nahiin. [**Jauhirah; Raddul-Muhtaar**]

Mas`alah-20: Ramzaan ke har Rozah ke liye nayi niyyat ki zaroorat hai. Pahli ya kisi taareekh mein poore Ramzaan ke Rozah ki niyyat karli, to yeh niyyat sirf usi ek din ke haq mein hai, baaqi dino ke liye nahiin. [**Jauhirah**]

Mas`alah-21: Yeh teeno ya'ni Ramzaan ki Ada aur Nafl va Nazr-e-Mu'ayyan mutlaqan Rozah ki niyyat se ho jaate haiin, khaas inhiin ki niyyat zaroori nahiin. Yunhi Nafl ki niyyat se bhi ada ho jaate haiin, balke ghair-e-

mareez va musaafir ne Ramzaan mein kisi aur Waajib ki niyyat ki jab bhi usi Ramzaan ka (rozah) hoga. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-22: Musaafir aur Mareez agar Ramzaan-Shareef mein Nafl ya kisi dusre Waajib ki niyyat karein to jiski niyyat karenge wahi hoga Ramzaan ka nahiin. [Tanweer-ul-Absaar] Aur Mutlaq (unspecific/khaalis) Roze ki niyyat karein to Ramzaan ka hoga. [Aalamgiri]

Mas'alah-23: Nazr-e-Mu'ayyan ya'ni fulaan din Rozah rakhunga, usme agar us din kisi aur Waajib ki niyyat se Rozah rakha, to jiski niyyat se Rozah rakkha woh huwa, Mannat ki Qaza de. [Aalamgiri]

Mas'alah-24: Ramzaan ke mahine mein koi aur Rozah rakkha aur use yeh ma'loom na tha ke yeh Maah-e-Ramzaan hai, jab bhi Ramzaan hi ka Rozah huwa. [Durr-e-Mukhtaar]

Mas'alah-25: Koi Musalmaan Daar-ul-Harb mein qaid tha aur har saal yeh soch kar ke Ramzaan ka mahina aagaya Ramzaan ke Roze rakhe, baa'd ko ma'loom huwa ke kisi saal bhi Ramzaan mein na huye balke har saal Ramzaan se peshtar (pahle) huye, to pahle saal ka to huwa hi nahiin, ke Ramzaan se peshtar Ramzaan ka Rozah ho nahiin sakta. Aur dusre teesre saal ki nisbat yeh hai ke agar Mutlaq (ya'ni sirf/unspecified) Ramzaan ki niyyat ki thi to har saal ke Roze saal-e-guzashta (guzre huye saal) ke Rozon ki Qaza haiin aur agar is saal ke Ramzaan ki niyyat se rakhe to kisi saal ke na huye. [Raddul-Muhtaar]

Mas'alah-26: Agar soorat-e-mazkoorah (upar zikr hui soorat) mein Taharri ki ya'ni socha aur dil mein yeh baat jami ke yeh Ramzaan ka mahina hai aur Rozah rakha, magar waaqe' (haqeeqat) mein Roze Shawwaal ke mahine mein huye, to agar raat se niyyat ki to ho gaye, kyun ke Qaza mein Qaza ki niyyat shart nahiin, balke Ada ki niyyat se bhi Qaza ho jaati hai. Phir agar Ramzaan va Shawwaal dono 30-30 din ya 29-29 din ke haiin to 1 Rozah aur rakhe, ke 'Eid ka Rozah mamnu' (mana') hai. Aur agar Ramzaan 30 ka tha aur Shawwaal 29 ka, to 2 aur rakhe aur Ramzaan 29 ka tha aur yeh 30 ka, to poore ho gaye. Aur agar woh mahina Zil-Hijjah ka tha, to agar dono 30 ya 29 ke haiin to 4 Roze aur rakhe aur Ramzaan 30 ka tha yeh 29 ka to 5 aur bil'aks (ya'ni iska ulta/opposite

huwa) to 3 rakhe. Gharz mamnu' (ya'ni mana' kiye huye) Roze nikaal kar woh ta'daad (ginti) poori karni hogi jitne Ramzaan ke din the. [**Aalamgiri**]

Mas'alah-27: Ada-e-Ramzaan aur Nazr-e-Mu'ayyan aur Nafl ke 'alaawah baaqi Roze, maslan: Qaza-e-Ramzaan aur Nazr-e-Ghair-Mu'ayyan aur Nafl ki Qaza (ya'ni nafl rozah rakh kar tod diya tha uski qaza) aur Nazr-e-Mu'ayyan ki Qaza aur Kaffarah ka Rozah aur Haram mein shikaar karne ki wajah se jo Rozah Waajib huwa woh aur Hajj mein waqt se pahle sar mundaane ka Rozah aur Tamattu' ka Rozah, in sab mein 'ain subh chamakte waqt ya raat mein niyyat karna zaroori hai. Aur yeh bhi zaroori hai ke jo Rozah rakhna hai khaas us mu'ayyan ki niyyat kare aur in Rozon ki niyyat agar din mein ki to Nafl huye, phir bhi inka poori karna zaroor hai, todega to Qaza Waajib hogi. Agarche yeh uske 'ilm mein ho ke jo Rozah rakhna chahta hai yeh woh nahi hoga balke Nafl hoga. [**Durr-e-Mukhtaar; Waghairah**]

Mas'alah-28: Yeh gumaan karke ke uske zimmah Roze ki Qaza hai aur Rozah rakha. Ab ma'loom huwa ke gumaan ghalat tha, to agar fauran tod de to tod sakta hai, agarche behtar yeh hai ke poori kar le aur fauran naitoda to ab nahi tod sakta, todega to Qaza Waajib hai. [**Raddul-Muhtaar**]

Mas'alah-29: Raat mein Qaza Roze ki niyyat ki, subh ko use Nafl karna chahta hai to nahi kar sakta. [**Raddul-Muhtaar**]

Mas'alah-30: Namaaz padhte mein Rozah ki niyyat ki to niyyat saheeh hai. [**Durr-e-Mukhtaar**]

Mas'alah-31: Kayi Roze Qaza ho gaye to niyyat mein yeh hona chahiye ke: is Ramzaan ke pahle Roze ki Qaza dusre ki Qaza. Aur agar kuch is saal ke Qaza ho gaye, kuch agle saal ke baaqi hain, to yeh niyyat honi chahiye ke: is Ramzaan ki aur us Ramzaan ki Qaza. Aur agar din aur saal ko mu'ayyan (specify) na kiya, jab bhi ho jayenge. [**Aalamgiri**]

Mas'alah-32: Ramzaan ka Rozah Qasdan (jaanboojh kar) toda tha to us par us Roze ki Qaza hai aur 60 Roze kaffarah ke. Ab usne 61 Roze rakh liye, Qaza ka din mu'ayyan (specify) na kiya to ho gaya. [**Aalamgiri**]

Mas'alah-33: Yaumush-Shak (ya'ni shak waale din) ya'ni Sha'baan ki 30'win taareekh ko Nafl-e-Khaalis (khaas nafl) ki niyyat se Rozah rakh

sakte haiñ aur Nafl ke siwa koi aur Rozah rakkha to Makruh hai, khwaah Mutlaq (unspecified/sirf) Rozah ki niyyat ho ya Farz ki ya kisi Waajib ki, khwaah Niyyat-e-Mu'ayyan ki ki ho ya Taraddud (ya'ni shak-o-shubah) ke saath, yeh sab soorateiñ Makruh haiñ.

Phir agar Ramzaan ki niyyat hai to Makruh-e-Tahreemi hai, warnah Muqem ke liye Tanzeehi aur Musaafir ne agar kisi Waajib ki niyyat ki to karaahat nahiñ. Phir agar us din ka Ramzaan hona saabit ho jaye, to Muqem ke liye bahar-haal Ramzaan ka Rozah hai aur agar yeh zaahir ho ke woh Sha'baan ka din tha aur niyyat kisi Waajib ki thi, to jis Waajib ki niyyat thi woh huwa aur agar kuch haal na khula to Waajib ki niyyat bekaar gayi. Aur Musaafir ne jiski niyyat ki bahar-soorat wahi huwa. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-34: Agar 30`wiñ taareekh aise din hui ke us din Rozah rakhne ka 'aadhi tha to use Rozah rakhna afzal hai, maslan: koi shakhs Peer ya Jume'raat ka Rozah rakkha karta hai aur 30`wiñ (taareekh) usi din padi to rakhna afzal hai. Yunhi agar chand roz pahle se rakh raha tha, to ab Yaumush-Shak (shak waale din) meiñ karaahat nahiñ. Karaahat usi soorat meiñ hai ke Ramzaan se 1 ya 2 din pahle Rozah rakkha jaye ya'ni sirf 30 Sha'baan ko ya 29 aur 30 ko. [Durr-e-Mukhtaar]

Mas'alah-35: Agar na to us din Rozah rakhne ka 'aadhi tha, na kayi roz pahle se Roze rakhe, to ab khaas log Rozah rakheñ aur 'awaam na rakheñ balke 'awaam ke liye yeh hukm hai ke zahwa-e-kubra tak Rozah ke misl raheñ, agar us waqt tak Chaand ka suboot ho jaye to Ramzaan ke Roze ki niyyat kar leiñ warnah khaa pee leiñ. Khawaas se muraad yahañ 'Ulama hi nahiñ, balke jo shakhs yeh jaanta ho ke Yaumush-Shak (shak waale din) meiñ is tarah Rozah rakkha jaata hai, woh khawaas meiñ hai warnah 'awaam meiñ. [Durr-e-Mukhtaar]

Mas'alah-36: Yaumush-Shak ke Rozah meiñ yeh pakka iradah kar le ke yeh Rozah-e-Nafl hai, Taraddud (shak-o-shubah) na rahe, yuñ na ho ke: agar Ramzaan hai to yeh Rozah Ramzaan ka hai warnah Nafl ka, ya yuñ ke: agar aaj Ramzaan ka din hai to yeh Rozah Ramzaan ka hai warnah kisi aur Waajib ka, ke yeh donoñ soorateiñ Makruh haiñ. Phir agar us din ka

Ramzaan hona saabit ho jaye to Farz-e-Ramzaan ada hoga. Warnah donoñ sooratoñ mein Nafl hai aur gunahgaar bahar-haal huwa. Aur yuñ bhi niyyat na kare ke: yeh din Ramzaan ka hai to Rozah hai warnah Rozah nahiñ, ke is soorat mein to na niyyat hui na Rozah huwa. Aur agar Nafl ka poora iraadah hai magar kabhi kabhi dil mein yeh khayaal guzar jaata hai ke shaayad aaj Ramzaan ka din ho, to isme harj nahiñ. [**Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas`alah-37: ‘Awaam ko jo yeh hukm diya gaya ke zahwa-e-kubra tak intizaar karein, jisne is par ‘Amal kiya magar bhool kar khaa liya, phir is din ka Ramzaan hona zaahir huwa, to Rozah ki niyyat karle ho jayega, ke intizaar karne wala Rozahdaar ke hukm mein hai aur bhool kar khaane se Rozah nahiñ toothta. [**Durr-e-Mukhtaar**]

Chaand Dekhne Ka Bayaan:-

Allah (عزوجل) Farmata Hai:-

{يَسْأَلُونَكَ عَنِ الْآهْلِ ط قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ط }

[Surah-e-Baqarah, Aayat-189]

Tarjamah:- “Aye Mahboob! Tumse Hilaal ke baare mein log suwaal karte hain, tum farma do woh logoñ ke kaamon aur Hajj ke liye Auqaat hain.

Hadees 01:- Saheeh Bukhari va Saheeh Muslim mein Ibn-e-‘Umar رضى الله تعالى عنهما se Marvi, **Rasoolullah (ﷺ)** farmate hain: “Rozah na rakho jab tak Chaand na dekhlo aur Iftaar na karo jab tak Chaand na dekhlo aur agar Abr (baadal) ho to Miqdaar poori karlo.”

Hadees 02:- Neez Saheehain mein Abu Hurairah (رضي الله عنه) se Marvi, **Huzoor-e-Aqdas (ﷺ)** farmate hain: “Chaand dekh kar Rozah rakhna shuru’ karo aur Chaand dekh kar Iftaar karo aur agar Abr (baadal) ho to Sha’baan ki ginti 30 poori karlo.”

Hadees 03:- Abu Dawood va Tirmizi va Nasaa’i va Ibn-e-Maajah va Daarmi Ibn-e-‘Abbaas رضى الله تعالى عنهما se Raavi, ek Aa’raabi ne **Huzoor (ﷺ)** ki khidmat mein haazir ho kar ‘arz ki: maine Ramzaan ka Chaand dekha hai. Farmaya: “Tu gawaahi deta hai ke **Allah (عزوجل)** ke siwa koi Ma’bood nahiñ.” ‘Arz ki: Haañ. Farmaya: “Tu gawaahi deta hai ke **Muhammad (ﷺ)** Allah ke Rasool hain.” Usne kaha: Haañ. Irshaad farmaya: “Aye Bilaal! Logoñ mein e’laan kar do ke kal Rozah rakhein.”

Hadees 04:- Abu Dawood va Daarmi Ibn-e-‘Umar رضى الله تعالى عنهما se Raavi, ke logoñ ne baaham (milkar) Chaand dekhna shuru’ kiya, maine **Huzoor (ﷺ)** ko khabar di ke maine Chaand dekha hai. **Huzoor (ﷺ)** ne bhi Rozah rakkha aur logoñ ko Rozah rakhne ka hukm farmaya.

Hadees 05:- Abu Dawood Umm-ul-Momineen Siddiqah رضى الله تعالى عنها se Raavi, ke **Rasoolullah (ﷺ)** Sha’baan ka is qadr tahaffuz (hifaazat) karte ke utna aur kisi ka na karte, phir Ramzaan ka Chaand dekh kar Rozah rakhte aur agar abr (baadal) hota to 30 din poore karke Rozah rakhte.

Hadees 06:- Saheeh Muslim mein Abul Bakhtari (ﷺ) se Marvi, kahte haiñ: ham 'Umrah ke liye gaye, jab Batn-e-Nakhlah mein pahunche to Chaand dekh kar kisi ne kaha 3 raat ka hai, kisi ne kaha 2 raat ka hai. Ibn-e-'Abbaas رضى الله تعالى عنهما se ham mile aur unse waaqi'ah bayaan kiya. Farmaya: tumne dekha kis raat mein?. Hamne kaha: fulaañ raat mein. Farmaya: ke **Rasoolullah** (ﷺ) ne uski muddat dekhne se muqarrar farmaayi, lihaaza us raat ka qaraar diya jayega jis raat ko tumne dekha.

Mas'alah-01: Paanch Mahinoñ ka Chaand dekhna Waajib-e-Kifaayah hai:
[1].Sha'baan.

[2].Ramzaan.

[3].Shawwaal.

[4].Zee-Qaa'dah.

[5].Zil-Hijjah.

Sha'baan ka is liye ke agar Ramzaan ka Chaand dekhte waqt Abr (baadal) ya Ghubaar ho to yeh 30 poore karke Ramzaan shuru' karein. Aur Ramzaan ka Rozah rakhne ke liye. Aur Shawwaal ka Rozah khatam karne ke liye. Aur Zee-Qaa'dah ka Zil-Hijjah ke liye. Aur Zil-Hijjah ka Baqra-'Eid ke liye. [Fatawa-Razviyyah]

Mas'alah-02: Sha'baan ki 29 ko shaam ke waqt chaand dekhein dikhaayi de to kal Rozah rakhein, warnah Sha'baan ke 30 din poore karke Ramzaan ka mahina shuru' karein. ['Aalamgiri]

Mas'alah-03: Kisi ne Ramzaan ya 'Eid ka Chaand dekha magar uski gawaahi kisi wajah-e-shar'ee se rad kardi gayi maslan: Faasiq hai ya 'Eid ka Chaand usne tanha dekha, to use hukm hai ke Rozah rakhe, agarche apne aap 'Eid ka Chaand dekh liya hai aur is Rozah ko todna jaaiz nahiñ, magar todegaa to kaffarah laazim nahiñ. Aur is soorat mein agar Ramzaan ka Chaand tha aur usne apne hisaaboñ 30 Roze poore kiye, magar 'Eid ke Chaand ke waqt phir abr ya ghubaar (dhool/gard) hai, to use bhi ek din aur Rozah rakhne ka hukm hai. ['Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-04: Tanha usne Chaand dekh kar Rozah rakkha phir Rozah tod diya ya Qazi ke yahañ gawaahi bhi di thi aur abhi usne uski gawaahi par hukm nahiñ diya tha ke usne Rozah tod diya to bhi kaffarah laazim nahiñ, sirf us Rozah ki Qaza de. Aur agar Qazi ne uski gawaahi qubool karli, uske baa'd usne Rozah tod diya to kaffarah laazim hai agarche yeh Faasiq ho.

[Durr-e-Mukhtaar]

Mas'alah-05: Jo shakhs 'Ilm-e-Hai`at (astronomy) jaanta hai, uska apne 'Ilm-e-Hai`at ke zaree'ah se kah dena ke aaj Chaand huwa ya nahiñ huwa koi cheez nahiñ, agarche woh 'Aadil ho agarche kayi shakhs aisa kahte hoñ ke shara' mein chaand dekhne ya gawaahi se suboot ka e'tibaar hai. ['Aalamgiri]

Mas'alah-06: Har gawaahi mein yeh kahna zaroor hai ke: main gawaahi deta hun, ke baghair iske Shahaadat nahiñ, magar Abr (baadal) mein Ramzaan ke Chaand ki gawaahi mein is kahne ki zaroorat nahiñ, itna kah dena kaafi hai ke: maine apni aankh se is Ramzaan ka Chaand aaj ya kal ya fulaan din dekha hai. Yunhi iski gawaahi mein Daa'wah aur Majlis-e-Qaza (faislah ya hukm sunane ki majlis) aur Haakim ka hukm bhi shart nahiñ, yahañ tak ke agar kisi ne Haakim ke yahañ gawaahi di to jisne uski gawaahi suni aur usko ba-zaahir ma'loom huwa ke yeh 'Aadil hai us par Rozah rakhna zaroori hai, agarche Haakim ka hukm usne na suna ho maslan hukm dene se pahle hi chala gaya. [Durr-e-Mukhtaar; 'Aalamgiri]

Mas'alah-07: Abr (baadal) aur Ghubaar (dhool/gard) mein Ramzaan ka suboot ek Musalmaan 'Aaqil, Baaligh, Mastoor (ya'ni jiska zaahir haal mutaabiq-e-shara' hai, magar baatin ka haal ma'loom nahiñ) ya 'Aadil shakhs se ho jaata hai, woh mard ho khwaah 'aurat, azaad ho ya baandi ghulaam, ya us par tohmat-e-zina ki had maari gayi ho, jabke taubah kar chuka hai. 'Aadil hone ke maa'na yeh haiñ ke kam se kam Muttaqi ho ya'ni kabaair gunaah se bachta ho aur sagheerah par israar na karta ho aur aisa kaam na karta ho jo murawwat (akhlaaq) ke khilaaf ho maslan baazaar mein khaana.

[Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-08: Faasiq agarche Ramzaan ke Chaand ki Shahaadat de uski gawaahi qaabil-e-qubool nahiñ, raha yeh ke uske zimmah gawaahi dena laazim hai ya nahiñ. Agar ummeed hai ke uski gawaahi Qazi qubool kar lega, to use laazim hai ke gawaahi de.

Mastoor ya'ni jiska zaahir haal mutaabiq-e-shara' hai, magar baatin ka haal ma'loom nahiñ, uski gawaahi bhi ghair-e-ramzaan mein qaabil-e-qubool nahiñ. [Durr-e-Mukhtaar]

Mas'alah-09: Jis Shakhs-e-'Aadil ('aadil shakhs) ne Ramzaan ka Chaand dekha us par Waajib hai ke usi raat mein Shahaadat ada karde, yahañ tak ke agar laundi ya pardah-nasheen 'aurat ne Chaand dekha to us par gawaahi dene ke liye usi raat mein jaana Waajib hai. Laundi ko iski kuch zaroorat nahiñ ke apne Aaqa se ijaazat le. Yunhi azaad 'aurat (ya'ni jo baandi na ho) ko gawaahi ke liye jaana Waajib, iske liye shauhar se ijaazat lene ki zaroorat nahiñ, magar yeh hukm us waqt hai jab uski gawaahi par suboot mauqoof ho, ke be iski gawaahi ke kaam na chale warnah kya zaroorat. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-10: Jiske paas Ramzaan ke Chaand ki Shahaadat guzri use yeh zaroor nahiñ ke gawaah se daryaaft kare ke: tumne kahañ se dekha aur woh kis taraf tha aur kitne unche par tha waghairah waghairah. ['Aalamgiri; Waghairah] Magar jabke uska Bayaan Mushtabah (shak paida karne wala) ho to sawaalaat kare, khusoosan 'Eid mein ke log khwaah-ma-khwaah uska Chaand dekh lete haiñ.

Mas'alah-11: Tanha Imaam (ya'ni baadshah-e-islam) ya Qazi ne Chaand dekha to use ikhtiyaar hai, khwaah khud hi Rozah rakhne ka hukm de, ya kisi ko Shahaadat lene ke liye muqarrar kare aur uske paas Shahaadat ada kare. ['Aalamgiri]

Mas'alah-12: Gaoñ mein Chaand dekha aur wahañ koi aisa nahiñ jiske paas gawaahi de, to gaoñ waloñ ko jama' karke Shahaadat ada kare aur agar yeh 'Aadil hai to logoñ par Rozah rakhna laazim hai. ['Aalamgiri]

Mas'alah-13: Kisi ne khud to Chaand nahiñ dekha, magar dekhne waale ne apni Shahaadat ka gawaah banaaya, to uski Shahaadat ka wahi hukm hai jo Chaand dekhne waale ki gawaahi ka hai, jabke Shahaadat-'Alash-Shahaadat (ya'ni gawaahi par gawaah banaane) ke tamaam sharaa'it paaye jayein. ['Aalamgiri; Waghairah]

Mas'alah-14: Agar matla' (chaand nikalne ki jagah) saaf ho to jab tak bahut se log Shahaadat na dein Chaand ka suboot nahiñ ho sakta, raha yeh ke

iske liye kitne log chahiye yeh Qazi ke muta'alliq hai, jitne gawaahon se use ghaalib gumaan ho jaye hukm de dega, magar jabke bairon-e-shaher (shaher ke baahar) ya buland jagah se Chaand dekhna bayaan karta hai to ek Mastoor ka qaul bhi Ramzaan ke Chaand mein qubool kar liya jayega.

[Durr-e-Mukhtaar; Waghairah]

Mas'alah-15: Jama'at-e-Kaseerah (ya'ni badi jama'at ya'ni bahut se logon) ki shart us waqt hai jab Rozah rakhne ya 'Eid karne ke liye Shahaadat guzre. Aur agar kisi aur mu'aamalah ke liye 2 mard, ya 1 mard aur 2 'auraton siqah ('aadil) ki Shahaadat guzri aur Qazi ne Shahaadat ki bina par hukm de diya to ab yeh Shahaadat kaafi hai. Rozah rakhne ya 'Eid karne ke liye bhi suboot ho gaya, maslan: ek shakhs ne dusre par daa'wa kiya ke mera uske zimmah itna Dain (qarza) hai aur uski mi'aad (muddat) yeh tahri thi ke jab Ramzaan aajaye to Dain ada kar dega aur Ramzaan aagaya magar yeh nahi deta. Mudda'ee-'Alaih (ya'ni woh shakhs jis par daa'wa kiya jaye) ne kaha beshak iska Dain (qarz) mere zimmah hai aur mi'aad bhi yahi tahri thi, magar abhi Ramzaan nahi aaya, is par Mudda'ee (daa'wa karne wala) ne 2 gawaah guzaare jinhon ne Chaand dekhne ki Shahaadat di, Qazi ne hukm de diya ke Dain (qarza) ada kar, to agarche matla' saaf tha aur 2 hi ki gawaahiyaan hui, magar ab Rozah rakhne aur 'Eid karne ke haq mein bhi yahi 2 gawaahiyaan kaafi hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-16: Yahan matla' (chaand nikalne ki jagah) saaf tha, magar dusri jagah na saaf tha, wahan Qazi ke saamne Shahaadat guzri, Qazi ne Chaand hone ka hukm diya, ab 2 ya chand aadmiyon ne yahan aakar jahan matla' saaf tha, is baat ki gawaahi di ke fulaan Qazi ke yahan 2 shakhson ne fulaan raat mein Chaand dekhne ki gawaahi di aur us Qazi ne hamaare saamne hukm de diya aur daa'we ke sharaa'it bhi paaye jaate hai, to yahan ka Qazi bhi in Shahaadaton ki bina par hukm de dega. [Durr-e-Mukhtaar]

Mas'alah-17: Agar kuch log aakar yeh kahein ke fulaan jagah Chaand huwa, balke agar Shahaadat bhi dein ke fulaan jagah Chaand huwa, balke agar yeh Shahaadat dein ke fulaan-fulaan ne dekha, balke agar yeh Shahaadat dein ke fulaan jagah ke Qazi ne Rozah ya Iftaar ke liye logon se kaha, yeh sab tareeqe na-kaafi hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-18: Kisi shaher mein Chaand huwa aur wahaan se muta'addid (ya'ni bahut si) Jamaa'tein dusre shaher mein aayin aur sabne iski khabar di ke wahaan fulaan din Chaand huwa hai aur tamaam shaher mein yeh baat mashhoor hai aur wahaan ke logon ne Rooyat (ya'ni chaand dikh jaane) ki bina par fulaan din se Roze shuru' kiye, to yahaan walon ke liye bhi suboot ho gaya. [Raddul-Muhtaar]

Mas'alah-19: Ramzaan ki Chaand-Raat ko Abr (baadal) tha, ek shakhs ne Shahaadat di aur uski bina par Roze ka hukm de diya gaya, ab 'Eid ka Chaand agar ba-wajhe abr ke (ya'ni abr ki wajah se) nahiin dekha gaya to 30 Roze poore karke 'Eid kar lein. Aur agar matla' (chaand nikalne ki jagah) saaf hai to 'Eid na karein, magar jabke 2 'Aadilon ki gawaahi se Ramzaan saabit huwa ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-20: Matla' (chaand nikalne ki jagah) na saaf hai to 'alaawah Ramzaan ke Shawwaal va Zil-Hijjah balke tamaam mahinon ke liye 2 mard, ya 1 mard aur 2 'auratein gawaahi dein aur sab 'Aadil hon aur Azaad hon aur unme kisi par Tohmat-e-Zina ki had na qaaim ki gayi ho, agarche taubah kar chuka ho. Aur yeh bhi shart hai ke gawaah gawaahi dete waqt yeh lafz kahe: main gawaahi deta hun. [General-Books of Fiqh]

Mas'alah-21: Gaaon mein 2 shakhson ne 'Eid ka Chaand dekha aur matla' (chaand nikalne ki jagah) na-saaf hai aur wahaan koi aisa nahiin jiske paas Shahaadat dein, to gaaon walon se kahein, agar yeh 'Aadil hon to log 'Eid kar lein. ['Aalamgiri]

Mas'alah-22: Tanha Imaam ya Qazi ne 'Eid ka Chaand dekha to unhein 'Eid karna ya 'Eid ka hukm dena jaaiz nahiin. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-23: 29`win Ramzaan ko kuch logon ne yeh Shahaadat di ke hamne logon se ek din pahle Chaand dekha jiske hisaab se aaj 30 hai, to agar yeh log yahiin the to ab inki gawaahi maqbool nahiin ke waqt par gawaahi kyun na di aur yahaan na the aur 'Aadil hon to qubool karli jaye. ['Aalamgiri]

Mas'alah-24: Ramzaan ka Chaand dikhaayi na diya Sha'baan ke 30 din poore karke Roze shuru' kar diye, 28 hi Roze rakhe the ke 'Eid ka Chaand ho gaya, to agar Sha'baan ka Chaand dekh kar 30 din ka mahina qaraar

diya tha to ek Rozah (qaza) rakheñ. Aur agar Sha'baan ka bhi Chaand dikhaayi na diya tha, balke Rajab ke 30 taareekheñ poori karke Sha'baan ka mahina shuru' kiya, to 2 Roze Qaza ke rakheñ. [‘Aalamgiri]

Mas`alah-25: Din mein Hilaal (chaand) dikhaayi diya zawaal se pahle ya baa'd, bahar-haal woh aaindah raat ka qaraar diya jayega ya'ni ab jo raat aayegi us se mahina shuru' hoga. To agar 30`weñ Ramzaan ke din mein dekha to yeh din Ramzaan hi ka hai Shawwaal ka nahiñ aur Rozah poori karna Farz hai. Aur agar Sha'baan ki 30`wiñ taareekh ke din mein dekha to yeh din Sha'baan ka hai Ramzaan ka nahiñ, lihaaza aaj ka Rozah Farz nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-26: Ek jagah Chaand huwa to woh sirf wahiñ ke liye nahiñ, balke tamaam jahaan ke liye hai. Magar dusri jagah ke liye uska hukm us waqt hai ke unke nazdeek us din taareekh mein Chaand hona shar'ee suboot se saabit ho jaye, ya'ni dekhne ki gawaahi ya Qazi ke hukm ki Shahaadat guzre, ya Muta'addid (bahut si) Jamaa'tein wahañ se aakar khabar dein ke fulaan jagah Chaand huwa hai aur wahañ logon ne Rozah rakkha ya 'Eid ki hai. [Durr-e-Mukhtaar]

(Note:- Mujaddid-e-Aa'zam Aa'la Hazrat Imaam Ahmad Raza Khaan عليه رحمة الرحمن farmate haiñ ke: Rooyat-e-Hilaal ke suboot ke liye Shara' mein 7 tareeqe haiñ:

[1].Khud Shahaadat-e-Rooyat:- Ya'ni Chaand dekhne walon ki gawaahi.

[2].Shahaadat 'Alal Shahaadat:- Ya'ni gawaahon ne Chaand khud na dekha balke dekhne walon ne inke saamne gawaahi di aur apni gawaahi par inhein gawaah kiya. Unhon ne is gawaahi ki gawaahi di. Yeh wahañ hai ke gawaahaañ-e-asl haazri se ma'zoor hon.

[3].Shahaadat 'Alal Qaza:- Ya'ni dusre kisi Islaami shaher mein Haakim-e-Islaam ke yahañ Rooyat-e-Hilaal par Shahaadatein guzrin aur isne suboot-e-hilaal ka hukm diya aur 2 'Aadil gawaahon ne jo us gawaahi ke waqt maujood the, unhon ne dusre maqaam par Qazi-e-Islaam ke ru-ba-ru gawaahi guzri aur Qazi ke hukm par gawaahi di.

[4].Kitaab-ul-Qazi Ilal Qazi:- Ya'ni Qazi-e-Shara' jise Sultaan-e-Islaam ne muqaddamaat ka Islaami faislah karne ke liye muqarrar ho, woh dusre shaher ke Qazi ko gawaahiyaan guzarne ki shara'ee tareeqe par ittila' de.

[5].Istifaazah:- Ya'ni kisi Islaami shaher se muta'addid Jamaa'tein aain aur sab ek zubaan apne 'ilm se khabar dein ke wahan fulaan din Rooyat-e-Hilaal ki bina par Rozah huwa ya 'Eid ki gayi.

[6].Akmaal-e-Muddat:- Ya'ni ek mahine ke jab 30 din kaamil ho jayein to dusre mahine ka Hilaal (chaand) aap hi saabit ho jayega, ke mahina 30 se zaahid ka na hona yaqeeni hai.

[7].Islaami shaher mein Haakim-e-Shara' ke hukm se 29 ki shaam ko maslan topein daaghi gayin ya fire huye, to khaas us shaher walon ya us shaher ke gird agar dihaat (gaaon) walon ke waaste topoñ ki aawaazein sunna bhi suboot-e-hilaal ke zariyon mein se ek zaree'ah hai).

Mas'alah-27: Taar ya Telephone se Rooyat-e-Hilaal nahiin saabit ho sakti, na Baazaari afwah aur Jantariyon aur Akhbaaron mein chhapa hona koi suboot hai. Aaj-kal 'umooman dekha jaata hai ke 29 Ramzaan ko ba-kasrat ek jagah se dusri jagah Taar bheje jaate hain, ke Chaand huwa ya nahiin, agar kahiin se Taar aagaya bas lo 'Eid aagayi, yeh mahaz na-jaaiz-o-haraam hai.

Taar kya cheez hai? Awwalan to yahi ma'loom nahiin ke jiska naam likha hai waaqi'ee usi ka bheja huwa hai aur farz karo usi ka ho to tumhaare paas kya suboot aur yeh bhi saheeh to Taar mein aksar ghaltiyaan hoti hi rahti hain, haañ ka nahiin, nahiin ka haañ, ma'mooli baat hai. Aur maana ke bilkul saheeh pahuncha to yeh mahaz (sirf) ek khabar hai Shahaadat nahiin aur woh bhi beesoñ waastah se, agar Taar dene wala Angrezi padha huwa nahiin to kisi aur se likhwayega, ma'loom nahiin ke usne kya likhwaaya isne kya likha, aadmi ko diya usne Taar waale ke hawaale kiya, ab yahan ke Taar-Ghar mein pahuncha to usne taqseem karne waale ko diya, usne agar kisi aur ke hawaale kar diya to ma'loom nahiin kitne wasaait (waastoñ) se usko mile aur agar usi ko diya jab bhi kitne waaste hain, phir yeh dekhiye ke Musalmaan Mastoor jiska 'Aadil va Faasiq hona

ma'loom na ho us tak ki gawaahi mo'tabar (e'tibaar ke qaabil) nahiñ aur yahañ jin-jin zari'yoñ se Taar pahuncha unme sab ke sab musalmaan hi hoñ, yeh ek 'aqli ehtimaal hai jiska wajood ma'loom nahiñ hota. Aur agar yeh Maktoob-e-Elaih (ya'ni jise khat pahuncha) saahab bhi angrezi padhe na hoñ to kisi se padhwayenge, agar kisi kaafir ne padha to kya e'tibaar aur musalmaan ne padha to kya e'timaad ke saheeh padha.

Gharz shumaar kijiye to ba-kasrat aisi wajheñ haiñ jo Taar ke e'tibaar ko khoti haiñ, Fuqaha ne Khat ka to e'tibaar hi na kiya agarche Kaatib (likhne waale) ke Dastakhat va Tahreer pahchaanta ho aur us par uski mohar bhi ho, ke الخط يشبه الخط والخاتم يشبه الخاتم khat khat ke mushaabah hota hai aur mohar mohar ke. To khuja-taar. Wallaahu Ta'ala Aa'lam.

Mas`alah-28: Hilaal (ya'ni chaand) dekh kar uski taraf ungli se ishaarah karna Makruh hai, agarche dusre ko bataane ke liye ho. [**'Aalamgiri; Durr-e-Mukhtaar**]

Un Cheezoñ Ka Bayaan Jinse

Rozah Nahiñ Jaata:-

Hadees 01:- Saheeh Bukhari va Saheeh Muslim mein Abu Hurairah (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate haiñ: “Jis Rozahdaar ne bhool kar khaaya ya piya, woh apne Rozah ko poora kare ke use **Allah** (عز وجل) ne khilaaya aur pilaaya.”

Hadees 02:- Abu Dawood va Tirmizi va Ibn-e-Maajah va Daarmi Abu Hurairah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Jis par qay ne ghalbah kiya, us par Qaza nahiñ aur jisne qasdan qay ki, us par Rozah ki qaza hai.”

Hadees 03:- Tirmizi Anas (رضي الله عنه) se Raavi, ke ek shakhs ne Khidmat-e-Aqdas mein haazir ho kar ‘arz ki: meri aankh mein marz hai, kya Rozah ki haalat mein surmah lagaauñ?. Farmaya: “Haañ.”

Hadees 04:- Tirmizi Abu Sa’eed (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “3 cheezein Rozah nahiñ todtiñ, Pachh`na (cupping) aur Qay aur Ehtilaam.”

Tambeeh:- Is Baab mein un cheezoñ ka bayaan hai jinse Rozah nahiñ toothta. Raha yeh Amr (baat) ke unse Rozah Makruh bhi hota hai ya nahiñ us se is Baab ko ta’alluq nahiñ, na yeh ke woh fe’l (kaam) jaaiz hai ya na-jaaiz.

Mas`alah-01: Bhool kar khaaya, ya piya, ya jima’ kiya, Rozah faasid na huwa. Khwaah woh Rozah Farz ho ya Nafl aur Rozah ki niyyat se pahle yeh cheezein paayi gayiñ ya baa’d mein, magar jab yaad dilaane par bhi yaad na aaya ke Rozahdaar hai, to ab faasid ho jayega, ba-sharte ke yaad dilaane ke baa’d yeh af’aal waaqe’ huye hoñ, magar is soorat mein kaffarah laazim nahiñ. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-02: Kisi Rozahdaar ko in af’aal mein dekhe to yaad dilaana Waajib hai, yaad na dilaaya to gunahgaar huwa, magar jabke woh Rozahdaar bahut

kamzor ho ke yaad dilayega to woh khaana chhod dega aur kamzori itni badh jayegi ke Rozah rakhna dushwaar hoga aur kha lega to Rozah bhi acchi tarah poora kar lega aur deegar 'ibaadatein bhi ba-khoobi ada kar lega, to is soorat mein yaad na dilaana behtar hai.

Baa'z Mashaaikh ne kaha jawaan ko dekhe to yaad dilaaye aur boodhe ko dekhe to yaad na dilaane mein harj nahiin. Magar yeh hukm aksar ke lihaaz se hai ke jawaan aksar qawi (mazboot) hote haiin aur boodhe aksar kamzor aur asl hukm yeh hai ke jawaani aur budhaape ko koi dakhal nahiin, balke quwwat va zo'f (ya'ni taaqat aur jismaani kamzori) ka lihaaz hai, lihaaza agar jawaan is qadr kamzor ho to yaad na dilaane mein harj nahiin aur boodha qawi (hatta-katta) ho to yaad dilaana Waajib. [Raddul-Muhtaar]

Mas'alah-03: Makkhi ya dhuwaañ ya ghubaar (dhool/gard) halq mein jaane se Rozah nahiin toot-ta. Khwaah woh ghubaar aate ka ho ke chakki peesne ya chhaanne mein udta hai, ya ghallah ka ghubaar ho, ya hawa se khaak udi, ya jaanwaroon ke khur ya taap se ghubaar ud kar halq mein pahuncha, agarche Rozahdaar hona yaad tha. Aur agar khud qasdan (jaanboojh kar) dhuwaañ pahunchaya to (rozah) faasid ho gaya, jabke Rozahdaar hona yaad ho, khwaah woh kisi cheez ka dhuwaañ ho aur kisi tarah pahunchaya ho, yahañ tak ke Agar ki batti waghairah khushbu sulagti thi, usne muh qareeb karke dhuein ko naak se kheencha, Rozah jaata raha. Yunhi huqqah peene se bhi Rozah toot jaata hai, agar Rozah yaad ho. Aur huqqah peene wala agar piyega to kaffarah bhi laazim aayega.

[Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairah]

Mas'alah-04: Bhari-Singi lagwaayi ya tel (oil) ya surmah lagaya to Rozah na gaya, agarche tel ya surmah ka mazah halq mein mahsoos hota ho balke thook mein surmah ka rang bhi dikhaayi deta ho, jab bhi nahiin toota.

[Jauhirah; Raddul-Muhtaar]

Mas'alah-05: Bosah liya magar inzaal na huwa to Rozah nahiin toota. Yunhi 'aurat ki taraf balke uski sharmgaah ki taraf nazar ki magar haath na lagaya aur inzaal ho gaya, agarche baar-baar nazar karne ya jima' waghairah ke khayaal karne se inzaal huwa, agarche der tak khayaal jamaane se aisa huwa ho, in sab sooraton mein Rozah nahiin toota. [Jauhirah;

Durr-e-Mukhtaar]

Mas'alah-06: Ghusl kiya aur paani ki khanki (thandak) andar mahsoos hui, ya kulli ki aur paani bilkul phenk diya sirf kuch tari muh mein baaqi rah gayi thi thook ke saath use nigal gaya, ya dawa kooti aur halq mein uska mazah mahsoos huwa, ya hadd choosi aur thook nigal gaya magar thook ke saath hadd (ek dawa ka naam) ka koi juz halq mein na pahuncha, ya kaan mein paani chala gaya, ya tinke se kaan khujaaya aur us par kaan ka mail lag gaya phir wahi mail laga huwa tinka kaan mein daala agarche chand baar kiya ho, ya daant ya muh mein khafeef (bahut chhoti) cheez be-ma'loom si rah gayi ke lu'aab (thook) ke saath khud hi utar jayegi aur woh utar gayi, ya daanton se khoon nikal kar halq tak pahuncha magar halq se neeche na utra, to in sab sooraton mein Rozah na gaya. [Durr-e-Mukhtaar; Fathul-Qadeer]

Mas'alah-07: Rozahdaar ke pet mein kisi ne nezah ya teer bhonk diya, agarche uski bhaal ya paikaan (ya'ni teer ya neze ki nok) pet ke andar rah gayi, ya uske pet mein jhilli tak zakhm tha kisi ne kankari maari ke andar chali gayi, to Rozah nahiin toota. Aur agar khud usne yeh sab kiya aur bhaal ya paikaan ya kankari andar rah gayi to (rozah) jaata raha. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-08: Baat karne mein thook se hont tar ho gaye aur use pee gaya, ya muh se raal tapki magar taar toota na-tha ke use chadha kar pee gaya, ya naak mein reenth aagayi balke naak se baahar ho gayi magar munqate' (ya'ni juda) na hui thi ke use chadha kar nigal gaya, ya khankaar muh mein aaya aur kha gaya agarche kitna hi ho, Rozah na jayega magar in baaton se ehtiyaat chahiye. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-09: Makkhi halq mein chali gayi Rozah na gaya aur qasdan (jaanboojh kar) ningli to jaata raha. ['Aalamgiri]

Mas'alah-10: Bhoole se Jima' kar raha tha yaad aate hi alag ho gaya, ya subh-e-saadiq se peshtar (pahle) Jima' mein mashgool tha subh hote hi juda ho gaya Rozah na gaya, agarche dono sooraton mein juda hone ke baa'd inzaal ho gaya ho, agarche dono sooraton mein juda hona yaad aane aur subh hone par huwa ke juda hone ki harkat Jima' nahiin. Aur agar yaad aane aur subh hone par fauran alag na huwa agarche sirf thaher gaya aur harkat na ki, Rozah jaata raha. [Durr-e-Mukhtaar]

Mas`alah-11: Bhoole se khaana kha raha tha, yaad aate hi fauran luqmah phenk diya, ya subh-e-saadiq se pahle kha raha tha aur subh hote hi ugal diya, Rozah na gaya aur (luqmah) nigal liya to donoñ sooratoñ mein (rozah) jaata raha. [**Aalamgiri**]

Mas`alah-12: Ghair-Sabilain (ya'ni aage aur peeche ke maqaam ke 'alaawah) mein Jima' kiya to jab tak inzaal na ho Rozah na tootega. Yunhi haath se Mani nikaalne mein, agarche yeh sakht haraam hai, ke Hadees mein ise Mal'oon farmaya. [**Durr-e-Mukhtaar**]

Mas`alah-13: Chaupaaya (4 pairoñ ka jaanwar) ya murdah se jima' kiya aur inzaal na huwa to Rozah na gaya aur inzaal huwa to jaata raha. Jaanwar ka bosah liya, ya uski farj (peshaab ki jagah) ko chhuwa to Rozah na gaya agarche inzaal ho gaya ho. [**Durr-e-Mukhtaar**]

Mas`alah-14: Ehtilaam huwa ya Gheebat ki to Rozah na gaya, agarche gheebat bahut sakht kabeerah (gunaah) hai.

Qur'aan-e-Majeed mein Gheebat karne ki nisbat farmaya: "Jaise apne murdah bhai ka gosht khaana."

Aur Hadees mein farmaya: "Gheebat zina se bhi sakht-tar hai." Agarche Gheebat ki wajah se Rozah ki Nooraaniyat jaati rahti hai. [**Durr-e-Mukhtaar; Waghairah**]

Mas`alah-15: Janaabat (ya'ni ghusl farz hone) ki haalat mein subh ki balke agarche saare din Junub raha Rozah na gaya, magar itni der tak qasdan (jaanboojh kar) Ghusl na karna ke Namaaz Qaza ho jaye gunaah va haraam hai. Hadees mein farmaya ke: "Junub jis ghar mein hota hai, usme Rahmat ke Farishte nahiñ aate." [**Durr-e-Mukhtaar; Waghairah**]

Mas`alah-16: Jinn ya'ni Pari se Jima' kiya to jab tak inzaal na ho Rozah na tootega. [**Raddul-Muhtaar**] Ya'ni jabke insaani shakl mein na ho aur insaani shakl mein ho to wahi hukm hai jo insaan se Jima' karne ka hai.

Mas`alah-17: Til ya til ke baraabar koi cheez chabaai aur thook ke saath halq se utar gayi to Rozah na gaya, magar jabke uska mazah halq mein mahsoos hota ho to Rozah jaata raha. [**Fathul-Qadeer**]

Rozah Todne Waali Cheezoñ Ka

Bayaan:-

Hadees 01:- Bukhari va Ahmad va Abu Dawood va Tirmizi va Ibn-e-Maajah va Daarmi Abu Hurairah (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) farmate haiñ: “Jisne Ramzaan ke ek din ka Rozah baghair rukhsat va baghair marz Iftaar kiya to zamaana bhar ka Rozah uski Qaza nahiñ ho sakta, agarche rakh bhi le.” Ya’ni woh Fazeelat jo Ramzaan mein rakhne ki thi kisi tarah haasil nahiñ kar sakta, to jab Rozah na rakhne mein yeh sakht wa’eed hai, rakh kar tod dena to is se sakht-tar hai.

Hadees 02:- Ibn-e-Khuzaimah va Ibn-e-Habbaan apni Saheeh mein Abu Umaamah Baahili (رضي الله عنه) se Raavi, kahte haiñ: maine **Rasoolullah** (ﷺ) se suna ke **Huzoor** (ﷺ) farmate haiñ: “Mai so raha tha 2 shakhs haazir huye aur mere baazu pakad kar ek pahaad ke paas le gaye aur mujhse kaha: chadhiye. Maine kaha: mujhme iski taaqat nahiñ, unhoñ ne kaha: ham sahl (aasaan) kar denge, mai chadh gaya, jab beech pahaad par pahuncha to sakht aawaazein sunaayi diñ, maine kaha: yeh kaisi aawaazein haiñ?, unhoñ ne kaha: yeh Jahannamiyon ki aawaazein haiñ, phir mujhe aage le gaye, maine ek qaum ko dekha ke woh log ulte latkaaye gaye haiñ aur unki baachhein cheeri ja rahi haiñ, jinse khoon behta hai, maine kaha: yeh kaun log haiñ? kaha: yeh woh log haiñ ke waqt se pahle Rozah Iftaar kar dete haiñ.”

Hadees 03:- Abu Ya’la Ba-Isnaad-e-Hasan Ibn-e-‘Abbaas رضي الله تعالى عنهما se Raavi, ke “Islaam ke kaday aur Deen ke qawaa'id 3 haiñ, jin par Islaam ki bina mazboot ki gayi, jo inme ek ko tark kare woh kaafir hai, uska khoon halaal hai, Kalima-e-Tauheed ki Shahaadat aur Namaaz-e-Farz aur Rozah-e-Ramzaan.”

Aur ek Riwaayat mein hai: “Jo inme se ek ko tark kare woh **Allah** (عز وجل) ke saath Kufr karta hai aur uska Farz va Nafl kuch maqbool nahiñ.”

Mas'alah-01: Khaane, peene, jima' (hambistari) karne se Rozah jaata rahta hai (ya'ni toot jaata hai), jabke Rozahdaar hona yaad ho. [General-Books of Fiqh]

Mas`alah-02: Huqqah, sigaar, cigarette, churt (cigaar) peene se Rozah jaata rahta hai, agarche apne khayaal mein (yeh samajhta ho ke) halq tak dhuwaan na pahunchata ho, balke paan ya sirf tambaaku khaane se bhi Rozah jaata rahega, agarche peek (ya'ni paan, tambaaku khaate waqt jo arq nikalta hai) thook di ho, ke uske baareek ajzaa zaroor halq mein pahunchte hain.

Mas`alah-03: Shakkar waghairah aisi cheezein jo muh mein rakhne se ghul jaati hain, muh mein rakhi aur thook nigal gaya Rozah jaata raha. Yunhi daanton ke darmiyaan koi cheez chane ke baraabar ya ziyadah thi use kha gaya, ya kam hi thi magar muh se nikaal kar phir kha li, ya daanton se khoon nikal kar halq se neech utra aur khoon thook se ziyadah ya baraabar tha ya kam tha, magar uska mazah halq mein mahsoos huwa, to in sab sooraton mein Rozah jaata raha. Aur agar (khoon) kam tha aur mazah bhi mahsoos na huwa, to nahiin (toota). [Durr-e-Mukhtaar]

Mas`alah-04: Rozah mein daant ukhadwaya aur khoon nikal kar halq se neech utra, agarche sote mein aisa huwa to us Rozah ki Qaza Waajib hai. [Raddul-Muhtaar]

Mas`alah-05: Koi cheez pakhaana ke maqaam mein rakhi, agar uska dusra sira baahar raha to nahiin toota, warnah jaata raha, lekin agar woh tar hai aur uski rutubat andar pahunchi to mutlaqan (bilkul) jaata raha, yahi hukm sharmgaah-e-zan ('aurat ki sharmgaah) ka hai, sharmgaah se muraad is baab mein Farj-e-Daakhil (ya'ni sharmgaah ka androoni hissah) hai. Yunhi agar dore mein boti baandh kar nigal li, agar dore ka dusra kinaarah baahar raha aur jald nikaal li ke galne na paayi to nahiin gaya aur agar dore ka dusra kinaarah bhi andar chala gaya, ya boti ka kuch hissah andar rah gaya, to Rozah jaata raha. [Durr-e-Mukhtaar; 'Aalamgiri]

Mas`alah-06: 'Aurat ne peshaab ke maqaam mein rui ka kapda rakkha aur bilkul baahar na raha, Rozah jaata raha aur khushk (sookhi) ungli pakhaana ke maqaam mein rakhi ya 'aurat ne sharmgaah mein, to Rozah na gaya aur bheegi ungli thi ya us par kuch laga tha to (rozah) jaata raha, ba-sharte ke pakhaana ke maqaam mein us jagah rakhi ho jahan 'amal dete (ya'ni paakhaane ke maqaam mein dawa daalte) waqt Huqnah ka sira rakhte hain. ['Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-07: Mubaalagha ke saath Istinja kiya, yahañ tak ke Huqnah (clyster) rakhne ki jagah tak paani pahunch gaya, Rozah jaata raha aur itna Mubaalagha chahiye bhi nahiñ, ke is se sakht bimaari ka andesha hai. [Durr-e-Mukhtaar]

Mas`alah-08: Mard ne peshaab ke suraakh mein paani ya tel (oil) daala to Rozah na gaya, agarche Masaanah tak pahunch gaya ho aur 'aurat ne sharmgaah mein tapkaaya to jaata raha. ['Aalamgiri]

(Note:- Masaanah ya'ni jism ke andar peshaab ki thaili).

Mas`alah-09: Dimaagh ya shikam (pet) ki jhilli tak zakhm hai, isme dawa daali, agar dimaagh ya shikam tak pahunch gayi Rozah jaata raha, khwaah woh dawa tar (wet) ho ya khushk (dry). Aur agar ma'loom na ho ke (dawa) dimaagh ya shikam tak pahunchi ya nahiñ aur woh dawa tar thi, jab bhi (rozah) jaata raha aur (dawa) khushk thi to nahiñ. ['Aalamgiri]

Mas`alah-10: Huqnah liya (ya'ni kisi dawa ki patti ya pichkaari peeche ke maqaam mein chadhaana jis se ijaabat ya'ni pakhaana ho jaye/Enema), ya nathnoñ (naak ke suraakh) se dawa chadhaayi, ya kaan mein tel daala, ya tel chala gaya, Rozah jaata raha aur paani kaan mein chala gaya ya daala to nahiñ. ['Aalamgiri]

Mas`alah-11: Kulli kar raha tha bila-qasd (bila-iraadah/anjaane mein) paani halq se utar gaya, ya naak mein paani chadhaaya aur dimaagh ko chadh gaya Rozah jaata raha, magar jabke Rozah hona bhool gaya ho to na tootega agarche qasdan (jaanboojh kar) ho. Yunhi kisi ne Rozahdaar ki taraf koi cheez phenki, woh uske halq mein chali gayi Rozah jaata raha. ['Aalamgiri]

Mas`alah-12: Sote mein paani pee liya, ya kuch kha liya, ya muh khula tha aur paani ka qatraah ya ola (hail) halq mein ja raha, Rozah jaata raha. [Jauhirah; 'Aalamgiri]

Mas`alah-13: Dusre ka thook nigal gaya, ya apna hi thook haath par lekar nigal gaya, Rozah jaata raha. ['Aalamgiri]

Mas`alah-14: Muh mein rangeen dora (dhaaga) rakha jis se thook rangeen ho gaya phir thook nigal liya, Rozah jaata raha. ['Aalamgiri]

Mas'alah-15: Dora bataa (ya'ni dhaaga lapeta) use tar (geela) karne ke liye muh par guzaara, phir dubaarah, seh-baarah (teesri baar) yunhi kiya Rozah na jayega, magar jabke dore se kuch rutubat juda ho kar muh mein rahi aur thook nigal liya, to Rozah jaata raha. [Jauhirah]

Mas'alah-16: Aansu muh mein chala gaya aur nigal liya, agar qatrah do qatrah hai to Rozah na gaya aur ziyadah tha ke uski namkeeni poore muh mein mahsoos hui to (rozah) jaata raha. Paseenah ka bhi yahi hukm hai. ['Aalamgiri]

Mas'alah-17: Pakhaana ka maqaam baahar nikal pada, to hukm hai ke kapde se khoob ponchh kar uthe ke tari bilkul baaqi na rahe. Aur agar kuch paani us par baaqi tha aur khada ho gaya ke paani andar ko chala gaya to Rozah faasid ho gaya. Isi wajah se Fuqaha-e-Kiraam farmate hain ke Rozahdaar Istinja karne mein saans na le. ['Aalamgiri]

Mas'alah-18: 'Aurat ka bosah liya, ya chhuwa, ya mubaasharat ki (yahan mubaasharat se muraad choomna waghairah hai), ya gale lagaya aur inzaal ho gaya (ya'ni mani baahar ho gayi), to Rozah jaata raha aur 'aurat ne mard ko chhuwa aur mard ko inzaal ho gaya, to Rozah na gaya. 'Aurat ko kapde ke upar se chhuwa aur kapda itna dabeez (mota) hai ke badan ki garmi mahsoos nahi hoti, to faasid na huwa agarche inzaal ho gaya. ['Aalamgiri]

Mas'alah-19: Qasdan (iraade ke saath) bhar muh qay (vomit) ki aur Rozahdaar hona yaad hai, to mutlaqan (yaqeenan/definitely) Rozah jaata raha aur is se kam ki to nahi. Aur bila ikhtiyaar qay ho gayi to bhar muh hai ya nahi aur ba-har-taqdeer woh laut kar halq mein chali gayi, ya usne khud lautaayi, ya na lauti, na lautaayi, to agar bhar muh na ho to Rozah na gaya, agarche laut gayi ya usne khud lautaayi, aur bhar muh hai aur usne lautaayi agarche usme se sirf chane baraabar halq se utri, to Rozah jaata raha warnah nahi. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-20: Qay (vomit) ke yeh Ahkaam us waqt hain ke qay mein khaana aaye, ya safra (peelee rang ka kadwa paani), ya khoon. Aur balgham aaya to mutlaqan (yaqeenan/definitely) Rozah na toota. ['Aalamgiri]

Mas'alah-21: Ramzaan mein bila 'uzr jo shakhs 'alaaniyah qasdan (jaanboojh kar) khaaye to hukm hai ke use qatl kiya jaye. [Raddul-Mukhtaar]

Un Sooratoñ Ka Bayaan Jinme Sirf

Qaza Laazim Hai:-

Mas`alah-01: Yeh gumaan tha ke subh nahiñ hui aur khaaya piya ya jima' kiya, baa'd ko ma'loom huwa ke subh ho chuki thi, ya khaane peene par majboor kiya gaya ya'ni Ikraah-e-Shara'ee paaya gaya agarche apne haath se khaaya ho, to sirf Qaza laazim hai ya'ni us Rozah ke badle mein ek Rozah rakhna padega. [Durr-e-Mukhtaar; Waghairah]

(Note:- Ikraah-e-Shara'ee yeh hai ke koi shakhs kisi ko saheeh dhamki de ke agar tu Rozah na todega to main tujhe maar daalunga ya haath paauñ tod doonga ya naak kaan waghairah koi 'uzw kaat daalunga ya sakht maar maarunga. Aur Rozahdaar yeh samajhta ho ke yeh kahne wala jo kuch kahta hai kar guzrega).

Mas`alah-02: Bhool kar khaaya, ya piya, ya jima' kiya tha, ya nazar karne se inzaal huwa tha, ya ehtilaam huwa, ya qay (vomit) hui aur in sab sooratoñ mein yeh gumaan kiya ke Rozah jaata raha, ab qasdan (jaanboojh kar) kha liya to sirf Qaza Farz hai. [Durr-e-Mukhtaar]

Mas`alah-03:

- Kaan mein tel (oil) tapkaaya,
- Ya Pet ya dimaagh ki jhilli (baareek parda) tak zakhm tha, usme dawa daali ke pet ya dimaagh tak pahunch gayi,
- Ya Huqnah liya,
- Ya Naak se dawa chadhaayi,
- Ya Patthar, kankari, mitti, rui, kaagaz, ghaas waghairah aisi cheez khaayi jis se log ghin karte haiñ,
- Ya Ramzaan mein bila niyyat-e-rozah Rozah ki tarah raha,
- Ya Subh ko niyyat nahiñ ki thi, din mein zawaal se peshtar (pahle) niyyat ki aur baa'd-e-niyyat (niyyat ke baa'd) kha liya,
- Ya Rozah ki niyyat thi magar Rozah-e-Ramzaan ki niyyat na thi,
- Ya Uske halq mein meeh (baarish) ki boond ya ola (hail) ja raha,

- Ya Bahut sa aansu ya paseenah nigal gaya,
- Ya Bahut chhoti ladki se jima' kiya jo qaabil-e-jima' na thi,
- Ya Murdah ya jaanwar se wati ki,
- Ya Raan ya pet par jima' kiya,
- Ya Bosah liya,
- Ya 'Aurat ke hont choose,
- Ya 'Aurat ka badan chhuwa agarche koi kapda haail (aad/rokne wala) ho, magar phir bhi badan ki garmi mahsoos hoti ho aur in sab sooratoñ mein inzaal bhi ho gaya,
- Ya Haath se Mani nikaali,
- Ya Mubaasharat-e-Faahisha se inzaal ho gaya,
- Ya Ada-e-Ramzaan ke 'alaawah aur koi Rozah faasid kar diya, agarche woh Ramzaan hi ka Qaza ho,
- Ya 'Aurat Rozahdaar so rahi thi, sote mein us se wati ki gayi,
- Ya Subh ko hosh mein thi aur Rozah ki niyyat karli thi phir paagal ho gayi aur isi haalat mein us se wati ki gayi,
- Ya yeh gumaan karke ke raat hai Sahri kha li,
- Ya Raat hone mein shak tha aur Sahri kha li, haalaañ ke subh ho chuki thi,
- Ya yeh gumaan karke ke aaftaab doob gaya hai, Iftaar kar liya haalaañ ke dooba na tha,
- Ya 2 Shakhsoñ ne Shahaadat di ke aaftaab doob gaya aur 2 ne Shahaadat di ke din hai aur usne Rozah Iftaar kar liya, baa'd ko ma'loom huwa ke ghuroob (sunset) nahiñ huwa tha.

In sab sooratoñ mein sirf Qaza laazim hai Kaffarah nahiñ. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-04: Musaafir ne iqamat ki, haiz va nifaas waali paak ho gayi, majnoon ko hosh ho gaya, mareez tha accha ho gaya, jiska Rozah jaata raha agarche jabran (zabardasti\majboor karke) kisi ne (rozah) tudwa diya, ya ghalti se paani waghairah koi cheez halq mein ja rahi, kaafir tha musalmaan ho gaya, na-baaligh tha baaligh ho gaya, raat samajh kar Sahri khaayi thi haalaañ ke subh ho chuki thi, ghuroob (sunset) samajh kar Iftaar

kar diya haalaañ ke din baaqi tha, to in sab baatoñ mein jo kuch din baaqi rah gaya hai use Roze ki misl (tarah) guzaarna Waajib hai. Aur na-baaligh jo baaligh huwa, ya kaafir tha musalmaan huwa, in par is din ki Qaza Waajib nahiñ, baaqi sab par Qaza Waajib hai. [Durr-e-Mukhtaar]

Mas`alah-05: Na-baaligh din mein baaligh huwa, ya kaafir din mein musalmaan huwa aur woh waqt aisa tha ke Rozah ki niyyat ho sakti hai aur niyyat kar bhi li, phir woh Rozah tod diya, to us din ki Qaza Waajib nahiñ. [Raddul-Muhtaar]

Mas`alah-06: Baccha ki 'umr 10 saal ki ho jaye aur usme Rozah rakhne ki taaqat ho to us se Rozah rakhwaya jaye, na rakhe to maar kar rakhwayein, agar poori taaqat dekhi jaye aur rakh kar tod diya to Qaza ka hukm na denge aur Namaaz tode to phir padhwayein. [Raddul-Muhtaar]

Mas`alah-07: Haiz va Nifaas waali 'aurat subh-e-saadiq ke baa'd paak ho gayi agar che zahwa-e-kubra se peshtar (pahle) aur Rozah ki niyyat karli to aaj ka Rozah na huwa, na Farz na Nafl. Aur Mareez ya Musaafir ne niyyat ki ya Majnoon tha hosh mein aa kar niyyat ki, to in sabka Rozah ho gaya. [Durr-e-Mukhtaar]

Mas`alah-08: Subh se pahle ya bhool kar jima' mein mashgool tha, subh hote hi ya yaad aane par fauran juda ho gaya to kuch nahiñ aur isi haalat par raha to Qaza Waajib hai Kaffarah nahiñ. [Raddul-Muhtaar]

Mas`alah-09: Mayyit ke Roze Qaza ho gaye the, to uska Wali uski taraf se Fidyah ada kar de. Ya'ni jabke wasiyyat ki aur maal chhoda ho, warnah Wali par zaroori nahiñ, karde to behtar hai.

Un Sooratoñ Ka Bayaan Jinme

Kaffarah Bhi Laazim Hai:-

Mas'alah-01:

- Ramzaan mein rozahdaar mukallaf (ya'ni 'aaqil, baaligh) muqem ne (ya'ni resident, musaafir na ho) ke Ada-e-Roza-e-Ramzaan ki niyyat se Rozah rakkha aur kisi aadmi ke saath jo qaabil-e-shahwat hai uske aage ya peeche ke maqaam mein jima' kiya inzaal huwa ho ya nahiñ,
- Ya us Rozahdaar ke saath jima' kiya gaya,
- Ya koi ghizaa ya dawa khaayi,
- Ya paani piya,
- Ya koi cheez lazzat ke liye khaayi ya pee,
- Ya koi aisa fe'l (kaam) kiya jis se Iftaar ka gumaan na hota ho aur usne gumaan kar liya ke Rozah jaata raha phir qasdan (jaanboojh kar) kha-pee liya, maslan: fasd (ya'ni rag se khoon nikaalna) ya pachh'na liya (ya'ni hijama karwaya), ya surmah lagaya, ya jaanwar se wati ki, ya 'aurat ko chhuwa, ya bosah liya, ya saath litaaya, ya mubaasharat-e-faahisha ki, magar in sab sooratoñ mein inzaal na huwa,
- Ya paakhaane ke maqaam mein khushk (sookhi) ungli rakhi, ab in af'aal (kaamon) ke baa'd qasdan khaa liya.

To in sab sooratoñ mein Rozah ki Qaza aur Kaffarah donoñ laazim haiñ aur agar in sooratoñ mein ke Iftaar ka gumaan na tha aur usne gumaan kar liya, agar kisi Mufti ne Fatwa de diya tha ke Rozah jaata raha aur woh Mufti aisa ho ke ahl-e-shaher (shaher waloñ) ka us par e'timaad (bharosa) ho, uske Fatwa dene par usne qasdan kha liya, ya usne koi Hadees suni thi jiske saheeh maa'na na samajh saka aur us ghalat maa'na ke lihaaz se jaan liya ke Rozah jaata raha aur qasdan kha liya, to ab kaffarah laazim nahiñ, agarche Mufti ne ghalat Fatwa diya, ya jo Hadees usne suni woh saabit na ho. [Durr-e-Mukhtaar; Waghairah]

Mas`alah-02: Jis jagah Rozah todne se kaffarah laazim aata hai, usme shart yeh hai ke raat hi se Roza-e-Ramzaan ki niyyat ki ho, agar din mein niyyat ki aur tod diya, to kaffarah laazim nahiñ. [Jauhirah]

Mas`alah-03: Musaafir baa'd-e-subh ke (ya'ni subh ke baa'd) zahwa-e-kubra se pahle watan ko aaya aur Rozah ki niyyat karli phir tod diya, ya Majnoon is waqt hosh mein aaya aur Rozah ki niyyat karke phir tod diya, to kaffarah nahiñ. ['Aalamgiri]

Mas`alah-04: Kaffarah laazim hone ke liye yeh bhi zaroor hai ke Rozah todne ke baa'd koi aisa amr (kaam) waaqe' na huwa ho jo Rozah ke munaafi (rozah todne wala) ho, ya baghair ikhtiyaar aisa amr (kaam) na paaya gaya ho jiski wajah se Rozah Iftaar karne ki rukhsat hoti, maslan: 'aurat ko usi din haiz ya nifaas aagaya, ya Rozah todne ke baa'd usi din aisa bimaar ho gaya jisme Rozah na rakhne ki ijaazat hai, to kaffarah saaqit (mu'aaf) hai aur safar se (kaffarah) saaqit na hoga ke yeh ikhtiyaari amr (kaam) hai. Yunhi agar apne ko zakhmi kar liya aur haalat yeh ho gayi ke Rozah nahiñ rakh sakta, kaffarah saaqit (mu'aaf) na hoga. [Jauhirah]

Mas`alah-05: Woh kaam kiya jis se kaffarah Waajib hota hai, phir baadshah ne use safar par majboor kiya, kaffarah saaqit na hoga. ['Aalamgiri]

Mas`alah-06: Mard ko majboor karke jima' karaaya, ya 'aurat ko mard ne majboor kiya, phir Asnaa-e-Jima' (jima' ke dauraan) mein apni khushi se mashgool raha ya rahi, to kaffarah laazim nahiñ, ke Rozah to pahle hi toot chuka hai. [Jauhirah] Majboori se muraad Ikraah-e-Shar'ee hai jisme qatl ya 'uzw kaat daalne, ya zarb-e-shadeed (bahut sakht maar) ki saheeh dhamki di jaye aur Rozahdaar bhi samjhe ke agar maiñ iska kaha na maanunga to jo kahta hai kar guzrega.

Mas`alah-07: Kaffarah Waajib hone ke liye bhar-pet khaana zaroor nahiñ, thoda sa khaane se bhi Waajib ho jayega. [Jauhirah]

Mas`alah-08: Tel (oil) lagaya ya Gheebat ki phir yeh gumaan kar liya ke Rozah jaata raha, ya kisi 'Aalim hi ne Rozah jaane ka Fatwa de diya, ab usne kha pee liya, jab bhi kaffarah laazim hai. [Durr-e-Mukhtaar]

Mas`alah-09: Qay (vomit) aayi, ya bhool kar khaaya, ya piya, ya jima' kiya aur in sab sooratoñ mein use ma'loom tha ke Rozah na gaya, phir uske baa'd kha liya to kaffarah laazim nahiñ. Aur agar Ehtilaam huwa aur use ma'loom tha ke Rozah na gaya, phir kha liya to kaffarah laazim hai. [Raddul-Muhtaar]

Mas`alah-10: Lu'aab thook kar chaat gaya, ya dusre ka thook nigal gaya, to kaffarah nahiñ, magar Mahboob ka Lazzat ya Mu'azzam-e-Deeni (deeni peshwa) ka Tabarruk ke liye thook nigal gaya to kaffarah laazim hai. [Raddul-Muhtaar]

Mas`alah-11: Jin sooratoñ mein Rozah todne par kaffarah laazim nahiñ unme shart hai ke ek hi baar aisa huwa ho aur maa'siyat ka qasd (ya'ni gunaah ka iraadah) na kiya ho, warnah unme kaffarah dena hoga. [Durr-e-Mukhtaar]

Mas`alah-12: Kaccha gosht khaaya agarche murdaar ka ho, to kaffarah laazim hai, magar jabke sada ho ya usme keede pad gaye hoñ to kaffarah nahiñ. [Raddul-Muhtaar]

Mas`alah-13: Mitti khaane se kaffarah Waajib nahiñ, magar Gil-e-Armani (ya'ni ek qism ki mitti) ya woh mitti jiske khaane ki use aadat hai khaayi to kaffarah Waajib hai aur Namak agar thoda khaaya to kaffarah Waajib hai, ziyadah khaaya to nahiñ. [Jauhirah; 'Aalamgiri]

Mas`alah-14: Najis shorbe mein roti bhigo kar khaayi, ya kisi ki koi cheez ghasab (na-jaaiz qabzah) karke khaali to kaffarah Waajib hai aur thook mein khoon tha agarche khoon ghaalib ho, nigal liya ya khoon pee liya, to kaffarah nahiñ. [Jauhirah]

Mas`alah-15: Kacchi bihi (ya'ni ek tarah ka phal/quince) khaayi ya pista ya akhrot musallam (ya'ni poora chhilke sameth khaaya), ya khushk (dry) badaam musallam (poora) nigal liya, ya chhilke sameth anda, ya chhilke ke saath anaar kha liya, to kaffarah nahiñ. Aur khushk (sookha) pista ya khushk badaam agar chaba kar khaaya aur usme magz bhi ho to kaffarah hai aur musallam (poora) nigal liya ho to nahiñ, agarche phata huwa aur tar badaam musallam nigalne mein bhi kaffarah hai. ['Aalamgiri]

Mas`alah-16: Chane ka saag khaaya to kaffarah Waajib. Yahi hukm darakht ke pattoñ ka hai jabke khaaye jaate hoñ warnah nahiñ.

Mas`alah-17: Kharbooza ya tarbooz ka chhilka khaaya, agar khushk (sookha) ho ya aisa ho ke log uske khaane se ghin karte hoñ, to kaffarah nahiñ warnah hai. Kacche chawal, baajraa, masoor, moong khaayi to kaffarah nahiñ, yahi hukm kacche jau ka hai aur bhune huye hoñ to kaffarah laazim.

[‘Aalamgiri]

Mas`alah-18: Til ya Til ke baraabar khaane ki koi cheez baahar se muh mein daal kar baghair chabaaye nigal gaya, to Rozah gaya aur kaffarah Waajib. [Durr-e-Mukhtaar]

Mas`alah-19: Dusre ne niwaala chaba kar diya usne kha liya, ya usne khud apne muh se nikaal kar kha liya, to kaffarah nahiñ. [‘Aalamgiri] Ba-sharte ke uske chabaaye huye ko lazzat ya tabarruk na samajhta ho.

Mas`alah-20: Sahri ka niwaala muh mein tha ke subh tulu’ ho gayi, ya bhool kar kha raha tha niwaala muh mein tha ke yaad aagaya aur nigal liya, to donoñ sooraton mein kaffarah Waajib, magar jab muh se nikaal kar phir khaaya ho to sirf Qaza Waajib hoga kaffarah nahiñ. [‘Aalamgiri]

Mas`alah-21: ‘Aurat ne na-baaligh ya majnoon se wati karaayi, ya mard ko wati karne par majboor kiya, to ‘aurat par kaffarah Waajib hai mard par nahiñ. [‘Aalamgiri; Waghairah]

Mas`alah-22: Mushk, za’fraan, kaapoor, sirkah khaaya, ya kharbooza, tarbooz, kakdi, kheera, baaqillah (ek sabzi ka naam) ka paani piya, to kaffarah Waajib hai. [‘Aalamgiri]

Mas`alah-23: Ramzaan mein Rozahdaar qatl ke liye laya gaya usne paani maanga kisi ne use paani pila diya, phir woh chhod diya gaya, to us par kaffarah Waajib hai. [‘Aalamgiri]

Mas`alah-24: Baari se bukhaar aata tha aur aaj baari ka din tha, usne yeh gumaan karke ke bukhaar aayega Rozah qasdan (jaanboojh kar) tod diya, to is soorat mein kaffarah saaqit (mu’aaf) hai. Yunhi ‘aurat ko mu’ayyan taareekh (particular day) par Haiz aata tha aur aaj Haiz aane ka din tha, usne qasdan Rozah tod diya aur Haiz na aaya, to kaffarah saaqit ho gaya. Yunhi agar yaqeen tha ke dushman se aaj ladna hai aur Rozah tod daala aur ladaayi na hui, to kaffarah Waajib nahiñ. [Durr-e-Mukhtaar]

Mas`alah-25: Rozah Todne Ka Kaffarah Yeh Hai Ke:

[1].Mumkin ho to ek Raqbah ya'ni Baandi ya Ghulaam aazaad kare aur yeh na kar sake maslan: uske paas na laundi ghulaam hai, na itna maal ke khareede, ya maal to hai magar Raqbah (laundi ya ghulaam) mayassar nahiñ, jaise aaj-kal yahañ hindustan mein, to

[2].Pe-dar-Pe (lagaataar) 60 Roze rakhe, yeh bhi na kar sake to

[3].60 Masaakeen ko bhar-bhar pet donoñ waqt khaana khilaaye.

Aur Roze ki soorat mein agar darmiyaan mein ek din ka bhi (rozah) chhoot gaya to ab se 60 Roze rakhe, pahle ke Roze mahsoob (shumaar/count) na honge agarche 59 rakh chuka tha, agarche bimaari waghairah kisi 'uzr ke sabab chhoota ho, magar 'aurat ko Haiz aajaye to Haiz ki wajah se jitne naaghe huye yeh naaghe nahiñ shumaar kiye jayenge, ya'ni pahle ke Roze aur Haiz ke baa'd waale donoñ milaakar 60 ho jaane se kaffarah ada ho jayega. [Many books of Fiqh; Raddul-Muhtaar]

Mas`alah-26: Agar 2 Roze tode to donoñ ke liye 2 Kaffare de, agarche pahle ka abhi kaffarah na ada kiya ho. [Raddul-Muhtaar] Ya'ni jabke donoñ 2 Ramzaan ke hoñ aur agar donoñ Roze ek hi Ramzaan ke hoñ aur pahle ka kaffarah ada na kiya ho to ek hi kaffarah donoñ ke liye kaafi hai. [Jauhirah] Kaffarah ke muta'alliq deegar Juziyaat Kitaabut-Talaaq Baab-uz-Zihaar mein Insha Allah-Ta'ala ma'loom hongi.

Mas`alah-27: Aazaad va Ghulaam, Mard va 'Aurat, Baadshah va Faqeer sab par Rozah todne se kaffarah Waajib hota hai, yahañ tak ke Baandi ko agar ma'loom tha ke subh ho gayi usne apne Aaqa ko khabar di ke abhi subh na hui usne uske saath jima' kiya, to Laundi par kaffarah Waajib hoga aur uske Maula par sirf Qaza hai kaffarah nahiñ. [Raddul-Muhtaar]

Rozah Ke Makruhaat Ka Bayaan:-

Hadees 01-02:- Bukhari va Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Maajah Abu Hurairah (رضي الله عنه) se Riwaayat karte haiñ, **Rasoolullah** (ﷺ) ne farmaya: “Jo buri baat kahna aur us par ‘amal karna na chhode, to **Allah-Ta'ala** ko iski koi haajat nahiñ ke usne khaana-peena chhod diya hai.” Aur isi ke misl Tabraani ne Anas (رضي الله عنه) se Riwaayat ki.

Hadees 03-04:- Ibn-e-Maajah va Nasaa'i va Ibn-e-Khuzaimah va Haakim va Baihiqi va Daarmi Abu Hurairah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: “Bahut se Rozahdaar aise haiñ ke unheñ Rozah se siwa pyaas ke kuch nahiñ aur bahut se raat mein Qiyaam karne waale aise ke unheñ jaagne ke siwa kuch haasil nahiñ.” Aur isi ke misl Tabraani ne Ibn-e-'Umar رضي الله تعالى عنهما se Riwaayat ki.

Hadees 05-06:- Baihiqi Abu 'Ubaidah aur Tabraani Abu Hurairah رضي الله تعالى عنهما se Raavi, ke **Huzoor** (ﷺ) ne farmaya: “Rozah sipar (dhaal) hai jab tak use phaada na ho.” ‘Arz ki gayi: kis cheez se phaadega?. Irshaad farmaya: “Jhoot ya Gheebat se.”

Hadees 07:- Ibn-e-Khuzaimah va Ibn-e-Habbaan va Haakim Abu Hurairah (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) ne farmaya: “Rozah iska naam nahiñ ke khaane aur peene se baaz rahna ho, Rozah to yeh hai ke laghw va be-hudah baaton se bacha jaye.”

Hadees 08:- Abu Dawood ne Abu Hurairah (رضي الله عنه) se Riwaayat ki, ke ek shakhs ne **Nabi** (ﷺ) se Rozahdaar ko Mubaasharat karne ke baare mein suwaal kiya. **Huzoor** (ﷺ) ne unheñ ijaazat di, phir ek dusre sahab ne haazir ho kar yahi suwaal kiya, to unheñ mana' farmaya aur jin ko ijaazat di thi boodhe the aur jin ko mana' farmaya jawaan the.

(Note:- Is Hadees mein mubaasharat se muraad bosah aur choomna waghairah hai, jima' nahiñ).

Hadees 09:- Abu Dawood va Tirmizi ne 'Aamir Bin Rabee'ah (رضي الله عنه) se Raavi, kahte haiñ: "Maine be-shumaar baar **Nabi** (ﷺ) ko Rozah mein Miswaak karte dekha."

Mas'alah-01: Jhoot, chughli, gheebat, gaali dena, be-hudah baat, kisi ko takleef dena, ke yeh cheezein waise bhi na-jaaiz va haraam haiñ Rozah mein aur ziyadah haraam aur in ki wajah se Rozah mein karaahat aati hai.

Mas'alah-02: Rozahdaar ko bila 'uzr kisi cheez ka chakhna ya chabaana Makruh hai. Chakhne ke liye 'uzr yeh hai ke maslan: 'aurat ka shauhar ya baandi ghulaam ka Aaq bad-mizaaj hai, ke namak kam-o-besh hoga to uski naaraazgi ka baa'is (sabab) hoga, is wajah se chakhne mein harj nahiñ.

Chabaane ke liye yeh 'uzr hai ke: itna chhota baccha hai ke roti nahiñ kha sakta aur koi narm-ghizaa nahiñ jo use khilaayi jaye, na haiz va nifaas waali, ya koi aur be-rozah aisa hai jo use chaba kar de de, to baccha ke khilaane ke liye roti waghairah chabaana Makruh nahiñ. [Durr-e-Mukhtaar; Waghairah]

Chakhne ke woh maa'na nahiñ jo aaj-kal 'aam muhaawara hai ya'ni kisi cheez ka mazah daryaaft karne ke liye usme se thoda kha lena ke yuñ ho to karaahat kaisi Rozah hi jaata rahega, balke kaffarah ke sharaa'it paaye jayein to kaffarah bhi laazim hoga. Balke chakhne se muraad yeh hai ke zubaan par rakh kar mazah daryaaft kar lein aur use thook dein, usme se halq mein kuch na jaane paaye.

Mas'alah-03: Koi cheez khareedi aur uska chakhna zaroori hai ke na chakhega to nuqsan hoga, to chakhne mein harj nahiñ warnah Makruh hai. [Durr-e-Mukhtaar]

Mas'alah-04: Bila 'uzr chakhna jo Makruh bataaya gaya yeh Farz Rozah ka hukm hai Nafl mein karaahat nahiñ, jabke uski haajat ho. [Raddul-Muhtaar]

Mas'alah-05: 'Aurat ka bosah lena aur gale lagaana aur badan chhuna Makruh hai, jabke yeh andesha ho ke inzaal ho jayega ya jima' mein mubtala hoga aur hont aur zubaan choosna Rozah mein mutlaqan (ya'ni chahe inzaal va jima' ka dar ho ya na ho) Makruh hai. Yunhi Mubaasharat-e-Faahisha (Makruh hai). [Raddul-Muhtaar]

Mas`alah-06: Gulaab ya mushk waghairah soonghna, daadhi mooch mein tel lagaana aur surmah lagaana Makruh nahiñ, magar jabke zeenat ke liye surmah lagaya, ya is liye tel lagaya ke daadhi badh jaye, haalaañ ke ek-musht daadhi hai, to yeh donoñ baatein baghair Rozah ke bhi Makruh haiñ aur Rozah mein ba-darje aula (ya'ni rozah mein aur bhi ziyadah makruh hai). [Durr-e-Mukhtaar]

Mas`alah-07: Rozah mein Miswaak karna Makruh nahiñ, balke jaise aur dinoñ mein Sunnat hai Rozah mein bhi Masnoon (sunnat) hai. Miswaak khushk (dry) ho ya tar (wet) agarche paani se tar ki ho, zawaal se pahle kare ya baa'd, kisi waqt Makruh nahiñ. [General-Books of Fiqh] Aksar logoñ mein mashhoor hai ke dopaher ke baa'd Rozahdaar ke liye Miswaak karna Makruh hai, yeh hamaare Mazhab ke khilaaf hai.

(Note:-) Mujaddid-e-Aa'zam Aa'la Hazrat Imaam Ahmad Raza Khaan عليه رحمة الرحمن farmate haiñ ke agar Miswaak chabaane se reshe chhodein ya mazah mahsoos ho to aisi Miswaak Roze mein nahiñ karna chahiye).

Mas`alah-08: Fasd khulwana (ya'ni rag se khoon nikaalna), pachhne lagwaana (ya'ni hijama) Makruh nahiñ, jabke zo'f (kamzori) ka andesha na ho aur andesha ho to Makruh hai, use chahiye ke ghuroob (sunset) tak muakhkhar (delay) kare. ['Aalamgiri]

Mas`alah-09: Rozahdaar ke liye kulli karne aur naak mein paani chadhaane mein Mubaalagha karna Makruh hai. Kulli mein Mubaalagha karne ke yeh maa'ne haiñ ke bhar muh paani le aur Wuzu va Ghusl ke 'alaawah thand pahunchane ki gharz se kulli karna ya naak mein paani chadhaana ya thand ke liye nahaana balke badan par bheega kapda lapetna Makruh nahiñ. Haañ agar pareshaani zaahir karne ke liye bheega kapda lapeta to Makruh hai, ke 'ibaadat mein dil tang hona acchi baat nahiñ. ['Aalamgiri; Raddul-Muhtaar; Waghairah]

Mas`alah-10: Paani ke andar riyah (hawa) khaarj karne se Rozah nahiñ jaata, magar Makruh hai aur Rozahdaar ko Istinja mein Mubaalagha karna bhi Makruh hai. ['Aalamgiri] Ya'ni aur dinoñ mein hukm hai ke Istinja karne mein neech ko zor diya jaye aur Rozah mein yeh Makruh hai.

Mas`alah-11: Muh mein thook ikattha karke nigal jaana baghair Rozah ke bhi na-pasand hai aur Rozah mein Makruh. [**Aalamgiri**]

Mas`alah-12: Ramzaan ke dinoñ mein aisa kaam karna jaaiz nahiñ, jis se aisa zo`f (kamzori) aajaye ke Rozah todne ka zann-e-ghaalib (ghaalib gumaan) ho. Lihaaza Naan-Baai ko chahiye ke dopaher tak roti pakaaye, phir baaqi din mein aaraam kare. [**Durr-e-Mukhtaar**] Yahi hukm Me'maar ('imaarat banaane wala) va Mazdoor aur Mashaqqat ke kaam karne waloñ ka hai, ke ziyadah zo`f ka andesha ho to kaam mein kami kar deiñ ke Roze ada kar sakeiñ.

Mas`alah-13: Agar Rozah rakhega to kamzor ho jayega khade ho kar Namaaz na padh sakega, to hukm hai ke Rozah rakhe aur baith kar Namaaz padhe. [**Durr-e-Mukhtaar**] Jabke khada hone se utna hi 'aajiz (kamzor) ho jo Baab-e-Salaatil-Mareez mein guzra.

Mas`alah-14: Sahri khaana aur usme taakhir (der) karna Mustahab hai, magar itni taakhir Makruh hai ke subh ho jaane ka shak ho jaye. [**Aalamgiri**]

Mas`alah-15: Iftaar mein jaldi karna Mustahab hai, magar Iftaar us waqt kare ke ghuroob (sunset) ka ghaalib gumaan ho, jab tak gumaan ghaalib na ho Iftaar na kare, agarche Mu`azzin ne Azaan kah di hai aur Abr (baadal) ke dinoñ mein Iftaar mein jaldi na chahiye. [**Raddul-Muhtaar**]

Mas`alah-16: Ek 'Aadil ke qaul par Iftaar kar sakta hai, jabke uski baat sacchi maanta ho aur agar uski tasdeeq na kare to uske qaul ki bina par Iftaar na kare. Yunhi Mastoor (ya'ni jiska zaahir haal mutaabiq-e-shara' hai, magar baatin ka haal ma'loom nahiñ) ke kahne par bhi Iftaar na kare.

Aur aaj-kal aksar Islaami maqaamaat mein Iftaar ke waqt Top chalne ka riwaaj hai, us par Iftaar kar sakta hai, agarche Top chalaane waale Faasiq hoñ, jabke kisi 'Aalim Muhaqqiq Tauqiyyat-Daan Muhtaat-Fid-Deen (ya'ni 'aalim, waqtoñ ko jaanne wala, deen mein ehtiyaat karne wala) ke hukm par chalti ho.

Aaj kal ke 'aam 'Ulama bhi is Fan se na-waaqif-e-mahaz (ya'ni bilkul nahiñ jaante) haiñ aur Jantariyaañ shaae' (publish) hoti haiñ aksar ghalat hoti haiñ, un par 'amal jaaiz nahiñ. Yunhi Sahri ke waqt aksar jagah Naqqaarah bajta

hai, inhiñ sharaa`it ke saath iska bhi e'tibaar hai agarche bajaane waale kaise hi hoñ.

Mas`alah-17: Sahri ke waqt Murgh ki Azaan ka e'tibaar nahiñ, ke aksar dekha gaya hai ke subh se bahut pahle Azaan shuru' kar dete haiñ balke jaade (winter) ke dinoñ mein to baa'z murgh 2 baje se Azaan kahna shuru' kar dete haiñ, haalaañ ke us waqt subh hone mein bahut waqt baaqi rahta hai. Yunhi bol-chaal sun kar aur roshni dekh kar bolne lagte haiñ. [Raddul-Muhtaar Ma'-ziyaadat]

Mas`alah-18: Subh-e-Saadiq ko raat ka mutlaqaan (bilkul) chhata ya saatwaañ hissah samajhna ghalat hai, raha yeh ke subh kis waqt hoti hai use ham hissah som Baal-ul-Auqaat mein (ya'ni teesre hisse Namaaz ke waqtoñ ka bayaan mein) bayaan kar aaye wahañ se ma'loom karein.

Sahri Va Iftaar Ka Bayaan:-

Hadees 01:- Bukhari va Muslim va Tirmizi va Nasaa'i va Ibn-e-Maajah Anas (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) ne farmaya: "Sahri khaao ke Sahri khaane mein Barkat hai."

Hadees 02:- Muslim va Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Khuzaimah 'Amr Bin 'Aas (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) ne farmaya: "Hamaare aur Ahl-e-Kitaab ke Rozon mein farq Sahri ka luqmah hai."

Hadees 03:- Tabraani ne Kabeer mein Salmaan Faarsi (رضي الله عنه) se Riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: "3 cheezon mein Barkat hai, Jama'at aur Sareed (ek tarah ka 'arab ka khaana) aur Sahri mein."

Hadees 04:- Tabraani Ausat mein aur Ibn-e-Habbaan Saheeh mein Ibn-e-'Umar (رضي الله تعالى عنهما) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "**Allah** (عز وجل) aur uske Farishte Sahri khaane walon par Durood bhejte hain."

Hadees 05:- Ibn-e-Maajah va Ibn-e-Khuzaimah va Baihiqi Ibn-e-'Abbaas (رضي الله تعالى عنهما) se Riwaayat karte hain, ke **Rasoolullah** (ﷺ) ne farmaya: "Sahri khaane se din ke Rozah par Isti'aanat (madad) karo aur Qailoolah se raat ke Qiyaam par."

(Note:- Dopaher mein khaane ke baa'd thodi der letne ko Qailoolah kahte hain aur yeh Sunnat hai).

Hadees 06:- Nasaa'i Ba-Isnaad-e-Hasan ek Sahaabi se Raavi, kahte hain: mai **Huzoor** (ﷺ) ki khidmat mein haazir huwa aur **Huzoor** (ﷺ) Sahri tanaawul farma rahe the. Irshaad farmaya: "Yeh Barkat hai ke **Allah-Ta'ala** ne tumhein di, to ise na chhodna."

Hadees 07:- Tabraani Kabeer mein 'Abdullah Bin 'Abbaas (رضي الله تعالى عنهما) se Riwaayat karte hain, ke **Nabi** (ﷺ) ne farmaya: "3 shakhson par khaane mein Insha'Allah-Ta'ala hisaab nahiin, jabke halaal khaaya: [1].Rozahdaar aur [2].Sahri khaane wala aur [3].Sarhad par ghoda baandhne wala.

Hadees 08 se 10:- Imaam Ahmad, Abu Sa'eed Khudri (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Sahri kull ki kull Barkat hai use na chhodna, agarche ek ghoint paani hi peelee, kyun ke Sahri khaane walon par **Allah** (عز وجل) aur uske Farishte Durood bhejte hain." Neez 'Abdullah Bin 'Umar va Saaib Bin Yazeed va Abu Hurairah رضي الله تعالى عنهم se bhi isi qism ki Riwaayatein aayin.

Hadees 11:- Bukhari va Muslim va Tirmizi Sahl Bin Saa'd (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) farmate hain: "Hamesha log khair ke saath rahenge, jab tak Iftaar mein jaldi karenge."

Hadees 12:- Ibn-e-Habbaan Saheeh mein unhein se Raavi, ke farmaya: "Meri Ummat meri Sunnat par rahegi, jab tak Iftaar mein sitaaron ka intizaar na kare."

Hadees 13:- Ahmad va Tirmizi va Ibn-e-Khuzaimah va Ibn-e-Habbaan Abu Hurairah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate hain: **Allah** (عز وجل) ne farmaya: "Mere Bandon mein mujhe ziyadah pyaara woh hai, jo Iftaar mein jaldi karta hai."

Hadees 14:- Tabraani Ausat mein Ya'la Bin Murrah (رضي الله عنه) se Raavi, ke farmaya: "3 cheezon ko **Allah** (عز وجل) mahboob rakhta hai: [1].Iftaar mein jaldi karna aur [2].Sahri mein taakhir aur [3].Namaaz mein haath par haath rakhna."

Hadees 15:- Abu Dawood va Ibn-e-Khuzaimah va Ibn-e-Habbaan Abu Hurairah (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate hain: "Yeh Deen hamesha ghaalib rahega, jab tak log Iftaar mein jaldi karte rahenge, ke Yahood va Nasaara ('esaai) taakhir karte hain."

Hadees 16:- Imaam Ahmad va Abu Dawood va Tirmizi va Ibn-e-Maajah va Daarmi, Salmaan Bin 'Aamir Zabi (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) farmate hain: "Jab tum mein koi Rozah Iftaar kare to khajoor ya chhohaare (sookhe khajoor) se Iftaar kare ke woh Barkat hai aur agar na mile to paani se, ke woh paak karne wala hai."

Hadees 17:- Abu Dawood va Tirmizi Anas (رضي الله عنه) se Raavi, ke **Huzoor** (ﷺ) Namaaz se pahle tar khajooron se Rozah Iftaar farmate, tar khajooron na

hotiñ to chand khushk (sookhi) khajooroñ se aur yeh bhi na hotiñ to chand chullu paani peete.” Abu Dawood ne Riwaayat ki, ke **Huzoor** (ﷺ) Iftaar ke waqt yeh Du'a padhte:-

اَللّٰهُمَّ لَكَ صُمْتُ وَ عَلٰى رِزْقِكَ افْطَرْتُ۔

Hadees 18:- Nasaa'i va Ibn-e-Khuzaimah, Zaid Bin Khalid Juhani (رضي الله عنه) se Raavi, ke farmaya: “Jo Rozahdaar ka Rozah Iftaar karaaye ya Ghaazi ka saamaan karde, to use bhi utna hi (sawaab) milega.”

Hadees 19:- Tabraani Kabeer mein Salmaan Faarsi (رضي الله عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: “Jisne halaal khaane ya paani se Rozah Iftaar karaaya. Farishte Maah-e-Ramzaan ke auqaat mein uske liye Istighfaar karte haiñ aur Jibreel عليه الصلاة والسلام Shab-e-Qadr mein uske liye Istighfaar karte haiñ.”

Aur ek Riwaayat hai: “Jo halaal kamaayi se Ramzaan mein Rozah Iftaar karaaye, Ramzaan ki tamaam raaton mein Farishte us par Durood bhejte haiñ aur Shab-e-Qadr mein Jibreel us se Musaafah karte haiñ.”

Aur ek Riwaayat mein hai: “Jo Rozahdaar ko paani pilaayega **Allah-Ta'ala** use mere Hauz se (ya'ni hauz-e-kausar se) pilaayega, ke Jannat mein daakhil hone tak pyaasa na hoga.”

Bayaan Un WujooH Ka Jinse

Rozah Na Rakhne Ki Ijaazat Hai:-

Hadees 01:- Saheehain mein Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Marvi, kahti haiñ: Hamzah Bin 'Amr Aslami (رضي الله عنه) bahut Roze rakkha karte the, unhoñ ne **Nabi-e-Kareem** (ﷺ) se daryaaft kiya, ke Safar mein Rozah rakkhuñ?. Irshaad farmaya: "Chaaho rakho, chahe na rakho."

Hadees 02:- Saheeh Muslim mein Abu Sa'eed Khudri (رضي الله عنه) se Marvi, kahte haiñ solahwein (16) Ramzaan ko **Rasoolullah** (ﷺ) ke saath ham Jihaad mein gaye. Ham mein baa'z ne Rozah rakkha aur baa'z ne na-rakha, to na Rozdaaron ne ghair Rozdaaron par 'aib lagaya aur na inhone unpar."

Hadees 03:- Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Maajah Anas Bin Maalik Kaa'bee (رضي الله عنه) se Raavi, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya ke: "**Allah-Ta'ala** ne musaafir se aadhi Namaaz mu'aaf farmaadi (ya'ni 4-Raka'at waali 2 padhega) aur musaafir aur doodh pilaane waali aur haamilah se Rozah mu'aaf farma diya (ke inko ijaazat hai ke us waqt na rakhein baa'd mein woh miqdaar poori kar lein)."

Mas'alah-01: [1].Safar va [2].Hamal (pregnancy) aur [3].Baccha ko doodh pilaana aur [4].Marz aur [5].Budhaapa aur [6].Khauf-e-Halaak va [7].Ikraah (ya'ni ikraah-e-shar'ee) va [8].Nuqsaan-e-'Aql aur [9].Jihaad, yeh sab Rozah na rakhne ke liye 'uzr haiñ, in wujooH se agar koi Rozah na rakhe to gunahgaar nahiñ. **[Durr-e-Mukhtaar]**

Mas'alah-02: Safar se muraad Safar-e-Shar'ee hai ya'ni itni door jaane ke iraadah se nikle ke yahañ se wahañ tak 3 din ki masaafat (doori/distance) ho, agarche woh safar kisi na-jaaiz kaam ke liye ho. **[Durr-e-Mukhtaar]**

Mas'alah-03: Din mein safar kiya to us din ka Rozah Iftaar karne (ya'ni rozah todne) ke liye aaj ka safar 'uzr nahiñ. Al-Battah agar todega to kaffarah laazim na aayega magar gunahgaar hoga. Aur agar Safar karne se pahle tod diya phir Safar kiya to kaffarah bhi laazim. Aur agar din mein

Safar kiya aur makaan par koi cheez bhool gaya tha, use lene wapas aaya aur makaan par aa kar Rozah tod daala to kaffarah Waajib hai. [**'Aalamgiri**]

Mas'alah-04: Musaafir ne zahwa-e-kubra se peshtar (pahle) Iqaamat ki aur abhi kuch khaaya nahiñ, to Rozah ki niyyat kar lena Waajib hai. [**Jauhirah**]

Mas'alah-05: Hamal waali aur doodh pilaane waali ko agar apni jaan ya baccha ka saheeh andesha hai, to ijaazat hai ke us waqt Rozah na rakhe, khwaah doodh pilaane waali baccha ki Maa ho ya Daayi, agarche Ramzaan mein doodh pilaane ki naukri ki ho. [**Durr-e-Mukhtaar**]

Mas'alah-06: Mareez ko marz badh jaane, ya der mein accha hone, ya tandurust ko bimaar ho jaane ka gumaan-e-ghaalib ho, ya khaadim va khaadimah ko na-qaabil-e-bardaasht zo'f (kamzori) ka ghaalib gumaan ho to in sabko ijaazat hai ke us din Rozah na rakhein. [**Jauhirah; Durr-e-Mukhtaar**]

Mas'alah-07: In sooraton mein ghaalib gumaan ki qaid hai, mahaz (sirf) waham na-kaafi hai. Ghaalib Gumaan ki 3 Sooratein hain:

[1].Uski zaahir nishaani paayi jaati hai, ya

[2].Us shakhs ka zaati tajruba hai, ya

[3].Kisi Musalmaan Tabeeb-e-Haaziq (experienced physician) Mastoor ya'ni Ghair-e-Faasiq ne uski khabar di ho aur agar na koi 'alaamat (nishaani) ho, na tajruba, na is qism ke Tabeeb ne use bataaya, balke kisi Kaafir Faasiq Tabeeb ke kahne se Iftaar kar liya to kaffarah laazim aayega. [**Raddul-Muhtaar**]

Aaj kal ke aksar Atibbaa (doctors) agar kaafir nahiñ to Faasiq zaroor hain aur na saheeh to haaziq tabeeb fi zamaana naayaab se ho rahe hain, in logon ka kahna kuch qaabil-e-e'tibaar nahiñ, na inke kahne par Rozah Iftaar kiya jaye. In Tabeebon ko dekha jaata hai ke zara-zara si bimaari mein Rozah ko mana' kar dete hain, itni bhi tameez nahiñ rakhte ke kis marz mein Rozah muzir (nuqsan-deh) hai kisme nahiñ.

Mas'alah-08: Baandi ko apne Maalik ki itaa'at mein Faraaiz ka mauqa' na mile to yeh koi 'uzr nahiñ. Faraaiz ada kare aur utni der ke liye us par itaa'at nahiñ. Maslan: Farz Namaaz ka waqt tang ho jayega to kaam chhod de aur Farz ada kare aur agar itaa'at ki aur Rozah tod diya to kaffarah de.

[**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas`alah-09: ‘Aurat ko jab Haiz va Nifaas aagaya to Rozah jaata raha aur Haiz se poore 10 din raat mein paak hui to bahar-haal kal ka Rozah rakhe aur kam mein paak hui to agar subh hone ko itna ‘arsah (time) hai ke naha kar khafeef (thoda) sa waqt bachega to bhi Rozah rakhe aur agar naha kar faarigh hone ke waqt subh chamki to Rozah nahiñ. [**‘Aalamgiri**]

Mas`alah-10: Haiz va Nifaas waali ke liye ikhtiyaar hai ke chhup kar khaaye ya zaahiran, Rozah ki tarah rahna us par zaroori nahiñ. [**Jauhirah**]
Magar chhup kar khaana aula (behtar) hai khusoosan Haiz waali ke liye.

Mas`alah-11: Bhook aur pyaas aisi ho ke halaak ka khauf-e-saheeh ya nuqsan-e-‘aql ka andesha ho to Rozah na rakhe. [**‘Aalamgiri**]

Mas`alah-12: Rozah todne par majboor kiya gaya to use ikhtiyaar hai aur sabr kiya to ajr (sawaab) milega. [**Raddul-Muhtaar**]

Mas`alah-13: Saamp ne kaata aur jaan ka andesha ho to is soorat mein Rozah tod deiñ. [**Raddul-Muhtaar**]

Mas`alah-14: Jin logoñ ne in ‘uzroñ ke sabab Rozah toda, un par Farz hai ke un Rozoñ ki Qaza rakheñ aur in Qaza Rozoñ mein Tarteef Farz nahiñ. Fa-Lihaaza agar in Rozoñ ke pahle Nafl Roze rakhe to yeh Nafl Roze ho gaye, magar hukm yeh hai ke ‘uzr jaane ke baa’d dusre Ramzaan ke aane se pahle Qaza rakh leiñ.

Hadees mein farmaya: “Jis par agle Ramzaan ki Qaza baaqi hai aur woh na rakhe uske is Ramzaan ke Roze qubool na honge.”

Aur agar Roze na rakhe aur dusra Ramzaan aagaya, to ab pahle is Ramzaan ke Roze rakh le, Qaza na rakhe, balke agar ghair-e-mareez va musaafir ne Qaza ki niyyat ki jab bhi Qaza nahiñ balke usi Ramzaan ke Roze haiñ. [**Durr-e-Mukhtaar**]

Mas`alah-15: Khud us musaafir ko aur uske saath waale ko Rozah rakhne mein zarar (nuqsan) na pahunche to Rozah rakhna safar mein behtar hai, warnah na rakhna behtar. [**Durr-e-Mukhtaar**]

Mas`alah-16: Agar yeh log apni isi ‘uzr mein mar gaye, itna mauqa’ na mila ke Qaza rakhte, to in par yeh Waajib nahiñ ke Fidyah ki wasiyyat kar jayeñ, phir bhi wasiyyat ki to tihaayi (one-third) maal mein jaari hogi. Aur

agar itna mauqa' mila ke Qaza Roze rakh lete, magar na rakhe to wasiyyat kar jaana Waajib hai. Aur 'Amdan (jaanboojh kar) na rakhe hoñ to ba-darja-e-aula wasiyyat karna Waajib hai. Aur wasiyyat na ki balke Wali ne apni taraf se de diya to bhi jaaiz hai magar Wali par dena Waajib na tha. [Durr-e-Mukhtaar; 'Aalamgiri]

Mas'alah-17: Har Rozah ka Fidyah Ba-Qadr-e-Sadqah-e-Fitr hai aur tihaayi maal mein wasiyyat us waqt jaari hogi jab us Mayyit ke waaris bhi hoñ. Aur agar waaris na hoñ aur saare maal se Fidyah ada hota ho to sab Fidyah mein sarf (kharch) kar dena laazim hai. Yunhi agar waaris sirf shauhar ya zaujah hai, to tihaayi ($\frac{1}{3}$) nikaalne ke baa'd inka haq diya jaye, iske baa'd jo kuch bache agar Fidyah mein sarf ho sakta hai to sarf kar diya jayega. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-18: Wasiyyat karna sirf utne hi Rozoñ ke haq mein Waajib hai jin par qaadir huwa tha, maslan: 10 Qaza huye the aur 'uzr jaane ke baa'd 5 par qaadir huwa tha ke intiqaal ho gaya, to 5 hi ki wasiyyat Waajib hai. [Durr-e-Mukhtaar]

Mas'alah-19: Ek shakhs ki taraf se dusra shakhs Rozah nahiñ rakh sakta. [General-Books; 'Aalamgiri]

Mas'alah-20: I'tikaaf-e-Waajib aur Sadqah-e-Fitr ka badlah agar Wurasah ada kar dein to jaaiz hai aur inki miqdaar wahi ba-qadr-e-sadqah-e-fitr hai aur Zakaat dena chahein to jitni Waajib thi us qadr nikaalein. [Durr-e-Mukhtaar]

Mas'alah-21: Shaikh-e-Faani ya'ni woh boodha jiski 'umr aisi ho gayi ke ab roz-ba-roz kamzor hi hota jayega, jab woh Rozah rakhne se 'aajiz ho ya'ni na ab rakh sakta hai, na aaindah usme itni taaqat aane ki ummeed hai ke Rozah rakh sakega, use Rozah na rakhne ki ijaazat hai aur har Rozah ke badle mein Fidyah ya'ni donoñ waqt ek Miskeen ko bhar pet khaana khilaana us par Waajib hai, ya har Rozah ke badle mein Sadqah-e-Fitr ki miqdaar Miskeen ko de de. [Durr-e-Mukhtaar]

Mas'alah-22: Agar aisa boodha garmiyoñ mein ba-wajhe garmi ke Rozah nahiñ rakh sakta, magar jaadoñ (sardiyoñ) mein rakh sakega, to ab Iftaar kar le aur unke badle ke jaadoñ mein rakhna Farz hai. [Raddul-Muhtaar]

Mas`alah-23: Agar Fidyah dene ke baa'd itni taaqat aagayi ke Rozah rakh sake, to Fidyah Sadqah-e-Nafl ho kar rah gaya, in Rozoñ ki Qaza rakhe. [‘Aalamgiri]

Mas`alah-24: Yeh ikhtiyaar hai ke shuru' Ramzaan hi mein poore Ramzaan ka ek-dam Fidyah de de ya aakhir mein de aur isme Tamleek (ya'ni maalik kar dena) shart nahiñ balke Ibaahat bhi kaafi hai aur yeh bhi zaroor nahiñ ke jitne Fidiye hoñ utne hi Masaakeen ko de balke ek (1) Miskeen ko kayi din ke Fidiye de sakte haiñ. [Durr-e-Mukhtaar]

Mas`alah-25: Qasam ya Qatl ke kaffarah ka us par Rozah hai aur Budhaape ki wajah se Rozah nahiñ rakh sakta, to us Rozah ka Fidyah nahiñ. Aur Rozah todne ya Zihhaar ka kaffarah us par hai, to agar Rozah na rakh sake 60 Miskeenoñ ko khaana khila de. [‘Aalamgiri]

(Note:- Qasam ke kaffare mein 3 Roze haiñ. Qatl-e-Khataa ke kaffare mein 2 mahine ke Roze haiñ. Zihhaar ke kaffare mein 2 mahine ke Roze haiñ).

Mas`alah-26: Kisi ne hamesha Rozah rakhne ki Mannat maani aur baraabar Roze rakhe to koi kaam nahiñ kar sakta jis se basar-auqaat (guzar-basar) ho, to use ba-qadr-e-zaroorat Iftaar ki ijaazat hai aur har Roze ke badle mein Fidyah de aur iski bhi quwwat (taaqaat) na ho to Istighfaar kare. [Raddul-Muhtaar]

Mas`alah-27: Nafl Rozah qasdan (jaanboojh kar) shuru' karne se laazim ho jaata hai, ke todega to Qaza Waajib hogi. Aur yeh gumaan karke ke iske zimmah koi Rozah hai, shuru' kiya baa'd ko ma'loom huwa ke nahiñ hai, ab agar fauran tod diya to kuch nahiñ aur yeh ma'loom karne ke baa'd na toda, to ab nahiñ tod sakta, todega to Qaza Waajib hogi. [Durr-e-Mukhtaar]

Mas`alah-28: Nafl Rozah qasdan (jaanboojh kar) nahiñ toda balke bila ikhtiyaar toot gaya, maslan: Asnaa-e-Rozah (roze ke dauraan) mein Haiz aagaya, jab bhi Qaza Waajib hai. [Durr-e-Mukhtaar]

Mas`alah-29: 'Eidain ya Ayyaam-e-Tashreeq (ya'ni baqra-'eid aur uske baa'd ke 3 din ko kahte haiñ) mein Rozah-e-Nafl rakha to us Rozah ka poora karna Waajib nahiñ, na uske todne se Qaza Waajib, balke us Rozah ko tod dena Waajib hai. Aur agar in dinoñ mein Rozah rakhne ki Mannat maani

to Mannat poori karni Waajib hai, magar in dinoñ mein nahiñ balke aur dinoñ mein. [Raddul-Muhtaar]

Mas'alah-30: Nafl Rozah bila 'uzr tod dena na-jaaiz hai, mehmaan ke saath agar mez-baan na khaayega to use na-gawaar hoga ya mehmaan agar khaana na khaaye to mez-baan ko aziyyat (dukh/takleef) hogi, to Nafl Rozah tod dene ke liye yeh 'uzr hai, ba-sharte ke yeh bharosa ho ke iski Qaza rakh lega, ba-sharte ke zahwa-e-kubra se pahle tode baa'd ko nahiñ. Zawaal ke baa'd Maa-Baap ki naaraazgi ke sabab tod sakta hai aur isme bhi 'Asr ke qabl (pahle) tak tod sakta hai baa'd-e-'asr ('asr ke baa'd) nahiñ. [Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-31: Kisi ne yeh qasam khaayi ke agar tu Rozah na tode to meri 'aurat ko Talaq hai, to use chahiye ke uski qasam sacchi karde ya'ni Rozah tod de agarche Rozah Qaza ho agarche baa'd-e-zawaal ho. [Durr-e-Mukhtaar]

Mas'alah-32: Uske kisi bhai ne daa'wat ki to zahwa-e-kubra ke qabl (pahle) Rozah-e-Nafl tod dene ki ijaazat hai. [Durr-e-Mukhtaar]

Mas'alah-33: 'Aurat baghair shauhar ki ijaazat ke Nafl aur Mannat va Qasam ke Roze na rakhe aur rakh liye to shauhar tudwa sakta hai, magar todegi to Qaza Waajib hogi, magar iski Qaza mein bhi shauhar ki ijaazat darkaar (zaroori) hai, ya shauhar aur uske darmiyaan judaai ho jaye ya'ni Talaq-e-Baain de de ya mar jaye, haañ agar Rozah rakhne mein shauhar ka kuch harj na ho maslan: woh Safar mein hai ya Bimaar hai ya Ehraam mein hai, to in haalaton mein baghair ijaazat ke bhi Qaza rakh sakti hai, balke agar mana' kare jab bhi aur in dinoñ mein bhi be-uski ijaazat ke Nafl nahiñ rakh sakti. Ramzaan aur Qaza-e-Ramzaan ke liye shauhar ki ijaazat ki kuch zaroorat nahiñ balke uski mumaana'at (rokne) par bhi rakhe. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-34: Baandi ghulaam bhi 'alaawah Faraaiz ke Maalik ki ijaazat baghair nahiñ rakh sakte. Inka maalik chahe to tudwa sakta hai. Phir uski Qaza maalik ki ijaazat par ya aazaad hone ke baa'd rakheñ. Al-battah ghulaam ne agar apni 'aurat se Zihaar kiya, to kaffarah ke Roze baghair Maula ki ijaazat ke rakh sakta hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-35: Mazdoor ya Naukar agar Nafl Rozah rakhe to kaam poora ada na kar sakega, to Mustaaajir ya'ni jiska naukar hai ya jisne mazdoori par use rakkha hai, uski ijaazat ki zaroorat hai aur kaam poora kar sake to kuch zaroorat nahiñ. [Raddul-Muhtaar]

Mas`alah-36: Ladki ko baap aur maa ko bete aur bahen ko bhai se ijaazat lene ki kuch zaroorat nahiñ aur maa-baap agar bete ko Rozah-e-Nafl se mana' kar deiñ, is wajah se ke marz ka andesha hai, to maa-baap ki itaa'at kare. [Raddul-Muhtaar]

Rozah-e-Nafl Ke Fazaail:-

[1]. 'Aashoorah Ya'ni 10th wiñ Muharram Ka Rozah

Aur behtar yeh hai ke 9th wiñ ko bhi rakhe.

Hadees 01:- Saheehain mein Ibn-e-'Abbaas رضي الله تعالى عنهما se Marvi, ke **Rasoolullah** (ﷺ) ne 'Aashoorah ka Rozah khud rakkha aur uske rakhne ka hukm farmaya.

Hadees 02:- Muslim va Abu Dawood va Tirmizi va Nasaa'i Abu Hurairah (رضي الله تعالى عنه) se Raavi, **Rasoolullah** (ﷺ) farmate haiñ: "Ramzaan ke baa'd afzal Rozah Muharram ka Rozah hai aur Farz ke baa'd afzal Namaaz Salaatul-Lail hai."

Hadees 03:- Saheehain mein Ibn-e-'Abbaas رضي الله تعالى عنهما se Marvi, farmate haiñ: Maine **Nabi** (ﷺ) ko kisi din ke Rozah ko aur din par fazeelat dekar justuju farmate na dekha magar yeh 'Aashoorah ka din aur yeh Ramzaan ka mahina."

Hadees 04:- Saheehain mein Ibn-e-'Abbaas رضي الله تعالى عنهما se Marvi, **Rasoolullah** (ﷺ) jab Madeenah mein tashreef laye, Yahood ko 'Aashoorah ke din Rozah-daar paaya, irshaad farmaya: "Yeh kya din hai ke tum Rozah rakhte ho?." 'Arz ki: yeh 'azmat wala din hai ke isme Moosa عليه الصلاة والسلام aur unki qaum ko **Allah-Ta'ala** ne najaat di aur Firauñ aur uski qaum ko dubo diya, lihaaza Moosa عليه السلام ne bataure shukr us din ka Rozah rakha, to ham bhi Rozah rakhte haiñ. Irshaad farmaya: "Moosa عليه الصلاة والسلام ki muwaafaqat karne mein ba-nisbat tumhaare ham ziyadah haqdaar aur ziyadah qareeb haiñ" to **Huzoor** (ﷺ) ne khud bhi Rozah rakkha aur uska hukm bhi farmaya.

(Note:- Is Hadees se ma'loom huwa ke jis roz **Allah** (عز وجل) koi khaas ne'mat 'ataa farmaye uski yaadgaar qaaim karna durust va mahboob hai, ke woh ne'mat-e-khaassah yaad aayegi aur uska shukr ada karne ka sabab hoga. Khud Qur'aan-e-'Azeem ne irshaad farmaya ke: { وَذَكِّرْهُمْ بِأَيِّمِ اللَّهِ } "Khuda ke in'aam ke dinoñ ko yaad karo."

Aur ham Musalmanoñ ke liye Wilaadat-e-Aqdas Sayyidi 'Aalam (ﷺ) se behtar kaunsa din hoga, jiski yaadgaar qaaim karein, ke tamaam ne'matein inhiñ ke tufail mein haiñ aur yeh din 'eid se bhi behtar, ke inhiñ ke sadqe

mein to 'eid 'eid hui, isi wajah se peer ke din Rozah rakhne ka sabab irshaad farmaya ke: (فِيهِ وَلَدْتُ) "Is din meri wilaadat hui").

Hadees 05:- Saheeh Muslim mein Abu Qataadah (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate hain: "Mujhe **Allah** (عز وجل) par gumaan hai ke 'Aashoorah ka Rozah ek saal qabl ke gunaah mita deta hai."

[2]. 'Arfah Ya'ni 9`wiñ Zil-Hijjah Ka Rozah:-

Hadees 06 se 10:- Saheeh-Muslim va Sunan-e-Abi Dawood va Tirmizi va Nasaa'i va Ibn-e-Maajah mein Abu Qataadah (رضي الله عنه) se Marvi, **Rasoolullah** (ﷺ) farmate hain: "Mujhe **Allah** (عز وجل) par gumaan hai ke 'Arfah ka Rozah ek saal qabl aur ek saal baa'd ke gunaah mita deta hai." Aur iske misl Sahl Bin Saa'd va Abu Sa'eed Khudri va 'Abdullah Bin 'Umar va Zaid Bin Arqam رضي الله تعالى عنهم se Marvi.

Hadees 11:- Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Baihiqi va Tabraani Riwaayat karte hain, ke **Rasoolullah** (ﷺ) 'Arfah ke Rozah ko 1000 din ke baraabar bataate. Magar Hajj karne waale par jo 'Arfaat mein hai use 'Arfah ke din ka Rozah Makruh hai. Ke Abu Dawood va Nasaa'i va Ibn-e-Khuzaimah va Abu Hurairah (رضي الله عنه) se Raavi, **Huzoor** (ﷺ) ne 'Arfah ke din 'Arfah mein Rozah rakhne se mana' farmaya.

[3]. Shawwaal Mein 6 Din ke Roze, Jinhein Log

Shash-'Eid Ke Roze Kahte Hain:-

Hadees 12-13:- Muslim va Abu Dawood va Tirmizi va Nasaa'i va Ibn-e-Maajah va Tabraani Abu Ayyub (رضي الله عنه) se Raavi, **Rasoolullah** (ﷺ) farmate hain: "Jisne Ramzaan ke Roze rakhe phir unke baa'd 6 din Shawwaal mein rakhe, to aisa hai jaise Dahr (hamesha) ka Rozah rakha." Aur isi ke misl Abu Hurairah (رضي الله عنه) se Marvi.

Hadees 14-15:- Nasaa'i va Ibn-e-Maajah va Ibn-e-Khuzaimah va Ibn-e-Habbaan Saubaan (رضي الله عنه) se aur Imaam Ahmad va Tabraani va Bazaar Jaabir Bin 'Abdullah رضي الله تعالى عنهما se Raavi, **Rasoolullah** (ﷺ) ne farmaya: "Jisne 'Eid-ul-Fitr ke baa'd 6 Roze rakh liye to usne poore saal ka Rozah rakha,

ke jo 1 neki layega use 10 milengi, to Maah-e-Ramzaan ka Rozah 10 mahine ke baraabar hai aur in 6 dinoñ ke badle mein 2 mahine, to poore saal ke Roze ho gaye.”

Hadees 16:- Tabraani Ausat mein ‘Abdullah Bin ‘Umar رضي الله تعالى عنهما se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: “Jisne Ramzaan ke Roze rakhe phir uske baa’d 6 din Shawwaal mein rakhe to gunaahon se aise nikal gaya, jaise aaj maa ke pet se paida huwa hai.”

(Note:-) Behtar yeh hai ke yeh Roze mutafarriq (alag-alag) rakhein jayein aur ‘Eid ke baa’d lagaataar 6 din mein ek saath rakh liye jab bhi harj nahiñ.

[4].Sha’baan Ka Rozah Aur 15`wiñ Sha’baan Ke Fazaail:-

Hadees 17:- Tabraani va Ibn-e-Habbaan Mu’aaz Bin Jabal (رضي الله تعالى عنه) se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: “Sha’baan ki 15`wiñ shab mein **Allah** (عز وجل) tamaam Makhlooq ki taraf Tajalli farmata hai aur sabko bakhsh deta hai, magar kaafir aur ‘adaawat waale ko.”

(Note:-) Jin 2 shakhson mein koi duniya ‘adaawat (dushmani) ho, to us raat ke aane se pahle unhein chahiye ke har ek dusre se mil jaye aur har ek dusre ki khataa mu’aaf karde, taake Maghfirat-e-Ilaahi unhein bhi shaamil ho. Inhiñ Ahaadees ki bina par Bihamdihi-Ta’ala yahañ Bareli-Shareef mein Aa’la-Hazrat Qiblah (maddazillah-ul-quds) ne yeh tareeqah muqarrar farmaya ke 14 Sha’baan ko raat aane se pahle musalmaan aapas mein milte aur ek dusre se apni khataayein mu’aaf karte haiñ aur har jagah ke musalmaan bhi aisa hi karein to bahut behtar hoga).

Hadees 18-19:- Baihiqi ne Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Riwaayat ki, ke **Huzoor** (ﷺ) ne farmaya: “Mere paas Jibreel aaye aur yeh kaha: Yeh Sha’baan ki 15`wiñ raat hai, isme **Allah-Ta’ala** Jahannam se itnoñ ko azaad farmata hai jitne Bani-Kalb (‘arab mein bani-kalb ek qabeelah hai, jinke yahañ bakriyaan ba-kasrat hoti thiñ) ke bakriyon ke baal haiñ, magar kaafir va ‘adaawat waale aur rishtah kaatne waale aur kapda latkaane waale aur waalidain ki na-farmaani karne waale aur sharaab ki mudaawamat (hameshgi)

karne waale ki taraf Nazr-e-Rahmat nahiñ farmata.” Imaam Ahmad ne Ibn-e-‘Umar رضي الله تعالى عنها se jo Riwaayat ki usme qaatil ka bhi zikr hai.

Hadees 20:- Baihiqi ne Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Riwaayat ki, ke **Huzoor-e-Aqdas** (ﷺ) ne farmaya: “**Allah** (عز وجل) Sha’baan ki 15`wiñ shab mein Tajalli farmata hai, istighfaar karne walon ko bakhsh deta hai aur taalib-e-rahmat par raham farmata hai aur ‘adaawat walon ko jis haal par haiñ, usi par chhod deta hai.”

Hadees 21:- Ibn-e-Maajah, Maula ‘Ali (كرم الله تعالى وجهه الكريم) se Raavi, **Nabi** (ﷺ) farmate haiñ: “Jab Sha’baan ki 15`wiñ raat aajaye to us raat ko Qiyaam karo aur din mein Rozah rakho, ke Rab-Tabaarak-wa-Ta’ala ghuroob-e-aafat se aasmaani dunya par khaas Tajalli farmata hai aur farmata hai ke: “Hai koi bakhshish chahane wala ke use bakhsh doon, hai koi rozi talab karne wala ke use rozi doon, hai koi muhtala ke use ‘aafiyat doon, hai koi aisa, hai koi aisa, aur yeh us waqt tak farmata hai ke Fajr tulu’ ho jaye.”

Hadees 22:- Umm-ul-Momineen Siddiqah رضي الله تعالى عنها farmati haiñ: **Huzoor-e-Aqdas** (ﷺ) ko Sha’baan se ziyadah kisi mahine mein Rozah rakhte maine na dekha.

[5].Har Mahine Mein 3 Roze Khusoosan Ayyaam-e-Bayz 13, 14, 15:-

Hadees 23-24:- Bukhari va Muslim va Nasaa’i Abu Hurairah aur Muslim Abu Darda رضي الله تعالى عنها se Raavi, **Rasoolullah** (ﷺ) ne mujhe 3 baaton ki wasiyyat farmaayi, unme ek yeh hai ke har mahine mein 3 Roze rakhooñ.

Hadees 25-26:- Saheeh Bukhari va Muslim mein ‘Abdullah Bin ‘Amr Bin ‘Aas رضي الله تعالى عنها se Marvi, **Rasoolullah** (ﷺ) ne farmaya: “Har mahine mein 3 din ke Roze aise haiñ jaise Dahr (hamesha) ka Rozah.” Isi ke misl Qurrah Bin Ayaas (رضي الله تعالى عنه) se Marvi.

Hadees 27-28:- Imaam Ahmad va Ibn-e-Habbaan Ibn-e-‘Abbaas aur Bazaar Maula ‘Ali رضي الله تعالى عنهم se Raavi, ke **Rasoolullah** (ﷺ) farmate haiñ: “Ramzaan ke Roze aur har mahine mein 3 din ke Roze seenah ki kharaabi ko door karte haiñ.”

Hadees 29:- Tabraani Maimoonah Bint-e-Saa'd رضى الله تعالى عنها se Raavi, ke **Huzoor** (ﷺ) farmate haiñ: "Jis se ho sake har mahine mein 3 Roze rakhe, ke har Rozah 10 gunaah mitaata hai aur gunaah se aisa paak kar deta hai jaisa paani kapde ko."

Hadees 30:- Imaam Ahmad va Tirmizi va Nasaa'i va Ibn-e-Maajah Abu Zar (رضى الله تعالى عنه) se Raavi, **Rasoolullah** (ﷺ) ne farmaya: "Jab mahine mein 3 Roze rakhne hon to 13, 14, 15 ko rakho."

Hadees 31:- Nasaa'i ne Umm-ul-Momineen Hafsah رضى الله تعالى عنها se Riwaayat ki, ke **Huzoor-e-Aqdas** (ﷺ) 4 cheezon ko nahiñ chhodte the:

[1]. 'Aashoorah aur

[2]. 'Ashra-e-Zil-Hijjah aur

[3]. Har mahine mein 3 din ke Roze aur

[4]. Fajr ke pahle 2 raka'tein.

Hadees 32:- Nasaa'i Ibn-e-'Abbaas رضى الله تعالى عنهما se Raavi, ke **Rasoolullah** (ﷺ) Ayyaam-e-Bayz mein baghair Rozah ke na hote, na Safar mein, na Hazar mein.

[6].Peer Aur Jume'raat Ke Roze:-

Hadees 33 se 35:- Sunan-e-Tirmizi mein Abu Hurairah (رضى الله تعالى عنه) se Marvi, ke **Rasoolullah** (ﷺ) farmate haiñ: "Peer aur Jume'raat ko Aa'maal pesh hote haiñ, to main pasand karta hun ke mera 'amal us waqt pesh ho ke main Rozahdaar hun." Isi ke misl Usaamah Bin Zaid va Jaabir رضى الله تعالى عنهما se Marvi.

Hadees 36:- Ibn-e-Maajah unhiñ se Raavi, ke **Huzoor** (ﷺ) Peer aur Jume'raat ko Roze rakkha karte the, iske baare mein 'arz ki gayi to farmaya: "In donoñ dinoñ mein **Allah-Ta'ala** har Musalmaan ki Maghfirat farmata hai, magar woh 2 shakhs jinhon ne baaham (ek dusre mein) judaai karli hai, unki nisbat Malaaikeh se farmata hai: "Unheñ chhodo, yahan tak ke sulah kar lein."

Hadees 37:- Tirmizi-Shareef mein Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Marvi, ke **Rasoolullah** (ﷺ) Peer aur Jume'raat ko khayaal karke Rozah rakhte the.

Hadees 38:- Saheeh Muslim Shareef mein Abu Qataadah (رضي الله عنه) se Marvi, **Huzoor** (ﷺ) se Peer ke din Roze ka sabab daryaaft kiya gaya. Farmaya: "Isi mein meri Wilaadat hui aur isi mein mujh par Wahi naazil hui."

[7].Baa'z Aur Dinoñ Ke Roze:-

Hadees 39:- Abu Ya'la Ibn-e-'Abbaas رضي الله تعالى عنهما se Raavi, ke **Rasoolullah** (ﷺ) ne farmaya: "Jo chaar-shanbah aur panj-shanbah ko Roze rakhe, uske liye Dozakh se Baraa't (aazaadi) likh di jayegi."

Hadees 40 se 42:- Tabraani Ausat mein unhiñ se Raavi, ke **Huzoor** (ﷺ) ne farmaya: "Jisne chaar-shanbah va panj-shanbah va jumu'ah ko Roze rakhe, **Allah-Ta'ala** uske liye Jannat mein ek makaan banaayega, jiska baahar ka hissah andar se dikhaayi dega aur andar ka baahar se."

Aur Anas (رضي الله عنه) ki Riwaayat mein hai ke: "Jannat mein moti aur yaaqoot va zabarjad ka mahel banaayega aur uske liye Dozakh se Baraa't (chhutkaara/aazaadi) likh di jayegi.

Aur Ibn-e-'Umar رضي الله تعالى عنهما ki Riwaayat mein hai ke: "Jo in 3 dinoñ ke Roze rakhe phir Jumu'ah ko thoda ya ziyadah Tasadduq (saddqah) kare to jo gunaaah kiya hai bakhsh diya jayega aur aisa ho jayega jaise us din ke apne maa ke pet se paida huwa." Magar khusoosiyat ke saath Jumu'ah ke din Rozah rakhna Makruh hai.

Hadees 43:- Muslim va Nasaa'i Abu Hurairah (رضي الله عنه) se Raavi, **Huzoor-e-Aqdas** (ﷺ) ne farmaya: "Raatoñ mein se Jumu'ah ki raat ko Qiyaam ke liye aur dinoñ mein Jumu'ah ke din ko Roze ke liye khaas na karo, haañ koi kisi qism ka Rozah rakhta tha aur Jumu'ah ka din Rozah mein waqae' ho gaya to harj nahiñ."

Hadees 44:- Bukhari va Muslim va Tirmizi va Nasaa'i va Ibn-e-Maajah va Ibn-e-Khuzaimah unhiñ se Raavi, **Rasoolullah** (ﷺ) farmate haiñ: "Jumu'ah

ke din koi Rozah na rakhe, magar us soorat mein ke uske pahle ya baa'd ek din aur Rozah rakhe.” Aur Ibn-e-Khuzaimah ki Riwaayat mein hai: “Jumu'ah ka din 'Eid hai, lihaaza 'Eid ke din ko Rozah ka din na karo, magar yeh ke uske qabl (pahle) ya baa'd Rozah rakho.”

Hadees 45:- Saheeh Bukhari va Muslim mein Muhammad Bin 'Ubaad se hai ke Jaabir (رضي الله عنه) Khaana-e-Ka'bah ka Tawaaf karte the, maine unse poocha: kya Nabi (ﷺ) ne Jumu'ah ke Rozah se mana' farmaya? Kaha: haañ, is ghar ke Rab ki qasam'.

Mannat Ke Rozah Ka Bayaan:-

Shar'ee Mannat jiske maanne se shar'an uska poora karna Waajib hota hai, uske liye mutlaqan chand shartein hain:

[1]. Aisi cheez ki Mannat ho ke uski Jins se koi Waajib ho, 'Iyaadat-e-Mareez aur Masjid mein jaane aur Janaazah ke saath jaane ki Mannat nahi ho sakti. (ya'ni koi agar aisa kahe ki mera kaam ho jayega to mareez ko dekhne jaunga ya masjid ya janaaze ke saath jaunga, to is tarah mannat na hui).

[2]. Woh 'ibaadat khud biz-zaat maqsood ho kisi dusri 'ibaadat ke liye Waseelah na ho, lihaaza Wuzu va Ghusl va Nazr-e-Mus'haf ki Mannat saheeh nahi. (ya'ni agar aisa kaha ki mera kaam ho gaya to wuzu karunga ya ghusl karunga ya qur'aan-shareef dekhunga, aisi baaton se mannat na hogi)

[3]. Us cheez ki Mannat na ho jo Shara' ne khud us par Waajib ki ho, khwaah fil-haal ya aaindah maslan: aaj ki Zohar ya kisi Farz Namaaz ki Mannat saheeh nahi, ke yeh cheezein to khud hi Waajib hain. (ya'ni agar yeh kaha ke mera kaam ho gaya to zohar ki namaaz, ya koi farz 'ibaadat ada karunga, yeh mannat saheeh nahi, kyun ke farz to siwa 'uzr ke har haal mein baja laana zaroori hai, lihaaza mannat yun nahi maan sakte).

[4]. Jis cheez ki Mannat maani woh khud biz-zaatihi koi gunah ki baat na ho aur agar kisi aur wajah se gunah ho to Mannat saheeh ho jayegi, maslan: 'Eid ke din Rozah rakhna mana' hai, agar uski Mannat maani to Mannat ho jayegi agar che hukm yeh hai ke us din na rakhe, balke kisi dusre din rakhe, ke yeh mumaana'at 'aarzi hai ya'ni 'Eid ke din hone ki wajah se, khud Rozah ek jaaiz cheez hai.

[5]. Aisi cheez ki Mannat na ho jiska hona Muhaal (na-mumkin) ho, maslan: yeh Mannat maani ke kal guzashta mein Rozah rakhunga, yeh Mannat saheeh nahi. (chunke guzra huwa kal to ab aa hi nahi sakta, lihaaza mannat saheeh nahi)

Mas'alah-01: Mannat saheeh hone ke liye kuch yeh zaroor nahiñ ke dil mein uska iraadah bhi ho, agar kahna kuch chaahta tha zubaan se Mannat ke alfaaz jaari ho gaye Mannat saheeh ho gayi, ya kahna yeh chaahta tha ke Allah (عزوجل) ke liye mujh par ek din ka Rozah rakhna hai aur zubaan se ek mahina nikla, mahine bhar ka Rozah Waajib ho gaya. [Raddul-Muhtaar]

Mas'alah-02: Ayyaam-e-Manhiyah ya'ni 'Eid va Baqra-'Eid aur Zil-Hijjah ki 11`wiñ, 12`wiñ, 13`wiñ ke Roze rakhne ki Mannat maani aur inhiñ dinoñ mein rakh bhi liye, to agarche yeh gunaaah huwa magar Mannat ada ho gayi. [Durr-e-Mukhtaar; Waghairah]

Mas'alah-03: Is saal ke Roze ki Mannat maani to Ayyaam-e-Manhiyah chhod kar baaqi dinoñ mein Roze rakhe aur in dinoñ ke badle ke aur dinoñ mein rakhe aur agar Ayyaam-e-Manhiyah mein bhi rakh liye to Mannat poori ho gayi magar gunahgaar huwa. Yeh hukm us waqt hai ke Ayyaam-e-Manhiyah se pahle Mannat maani aur agar Ayyaam-e-Manhiyah guzarne ke baa'd maslan Zil-Hijjah ki 14`wiñ shab mein is saal ke Roze ki Mannat maani to khatm-e-zil-hijjah tak Rozah rakhne se Mannat poori ho gayi, ke yeh saal khatm-e-zil-hijjah par khatm ho jaata hai aur Ramzaan se pahle is san (saal) ke Roze ki Mannat maani thi, to Ramzaan ke badle ke Roze uske zimmah nahiñ.

Aur agar Mannat mein pe-dar-pe (lagaataar) Rozah ki shart ya niyyat ki, jab bhi jin dinoñ mein Rozah ki mumaana'at (mana') hai, unme Rozah na rakhe. Magar baa'd mein pe-dar-pe in dinoñ ki Qaza rakhe aur agar ek din bhi be-rozah raha to us din ke pahle jitne Roze rakhe the un sabka i'aadah kare (ya'ni lautaye) aur agar ek saal ke Roze ki Mannat ki to saal-bhar Rozah rakhne ke baa'd 35 ya 34 din ke (roze) aur rakhe ya'ni Maah-e-Ramzaan aur 5 din Ayyaam-e-Mamnu'ah ke badle ke, agarche in dinoñ mein bhi usne Roze rakhe hoñ ke is soorat mein yeh na-kaafi haiñ. Al-Battah agar yuñ kaha ke: ek saal ke Roze pe-dar-pe rakhunga, to ab in 35 dinoñ ke Rozoñ ki zaroorat nahiñ, magar is soorat mein agar pe-dar-pe na honge to sire se phir rakhne honge, magar Ayyaam-e-Mamnu'ah mein na rakhe balke saal poora hone par 5 din 'alal-ittisaal (lagaataar/continuously) rakh le.

[Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-04: Mannat ke Alfaaz mein Yameen (qasam) ka bhi ehtimaal hai, lihaaza yahaan 6 sooratein hongy:

- [1].In lafzon se kuch niyyat na ki, na Mannat ki, na Yameen (qasam) ki.
- [2].Faqat Mannat ki niyyat ki ya'ni Yameen (qasam) hone na hone kisi ka iraadah na kiya.
- [3].Mannat ki niyyat ki aur yeh ke Yameen nahin.
- [4].Yameen ki niyyat ki aur yeh ke Mannat nahin.
- [5].Mannat aur Yameen dono ki niyyat ki.
- [6].Faqat Yameen (qasam) ki niyyat ki aur Mannat hone ya na hone kisi ki niyyat nahin.

Pahle 3 sooraton mein faqat Mannat hai, ke poori na kare to Qaza de aur chauthi soorat mein Yameen hai, ke agar poori na ki to kaffarah dena hoga. Paanchviin aur chhati sooraton mein Mannat aur Yameen dono haiin, poori na kare to Mannat ki Qaza de aur Yameen ka Kaffarah. [Tanweerul-Absaar]

Mas`alah-05: Is mahine ke Roze ki Mannat maani aur isme Ayyaam-e-Manhiyah haiin to unme Roze na rakhe, balke unke badle ke baa'd mein rakhe aur rakh liye to gunahgaar huwa magar Mannat poori ho gayi aur is soorat mein poore ek mahine ke Roze Waajib nahin balke Mannat maanne ke waqt se us mahine mein jitne din baaqi haiin un dinon mein Roze Waajib haiin aur agar woh mahina Ramzaan ka tha to Mannat hi na hui, ke Ramzaan ke Roze to khud hi Farz haiin. Haaan agar Maah-e-Ramzaan ke Rozon ki Mannat maani aur Ramzaan aane se pahle intiqaal ho gaya, to ek maah (mahina) tak Miskeen ko khaana khilaane ki wasiyyat Waajib hai.

Aur agar kisi mu'ayyan (khaas) mahine ki Mannat maani, maslan: Rajab ya Sha'baan ki, to poore mahina ka Rozah zaroor hai, woh mahina 29 ka ho to 29 Roze aur 30 ka ho to 30 aur Naagah na kare (ya'ni beech mein koi din na chhode, lagaataar rakhe), phir agar koi Rozah chhoot gaya to usko baa'd mein rakh le, poore mahine ke (roze) lautaane ki zaroorat nahin. [Raddul-Muhtaar; Waghairah]

Mas`alah-06: Ek mahine ke Roze ki Mannat maani to poore 30 din ke Roze Waajib haiñ, agarche jis mahine mein rakhe woh 29 hi ka ho aur yeh bhi zaroor hai ke koi Rozah Ayyaam-e-Manhiyah mein na ho, ke is soorat mein agar Ayyaam-e-Manhiyah mein Roze rakhe to gunahgaar to huwa hi, woh Roze bhi na kaafi haiñ aur pe-dar-pe (lagaataar) ki shart lagaayi ya dil mein niyyat ki to yeh bhi zaroor hai ke Naagah na hone paaye, agar Naagah huwa agarche Ayyaam-e-Manhiyah mein, to ab se ek mahine ke 'alal-ittisaal (lagaataar) Roze rakhe ya'ni yeh zaroor hai ke in 30 dinoñ mein koi din aisa na ho jisme Roze ki mumaana'at (rok/mana') hai aur pe-dar-pe ki na shart lagaayi, na niyyat mein hai, to mutafarriq (alag-alag) taur par 30 Roze rakh lene se bhi Mannat poori ho jayegi.

Aur agar 'aurat ne ek maah pe-dar-pe Roze rakhne ki Mannat maani, to agar ek mahina ya ziyadah Tahaarat ka zamaana use milta hai to zaroor hai ke aise waqt shuru' kare ke Haiz aane se peshtar (pahle) 30 din poore ho jayein, warnah Haiz aane ke baa'd ab se 30 poore karne honge aur agar mahina poora hone se pahle use Haiz aa jaaya karta hai, to Haiz se pahle jitne Roze rakh chuki hai, unhein hisaab karle jo baaqi rah gaye, unhein Haiz khatm hone ke baa'd muttasilan bila-naagah (ya'ni lagaataar bina chhode) poora kar le. [Durr-e-Mukhtaar; Raddul-Muhtaar; Waghairahuma]

Mas`alah-07: Pe-dar-Pe (lagaataar) Roze ki Mannat maani to Naagah karna jaaiz nahiñ aur Mutafarriq (juda-juda) taur par maslan: 10 Roze ki Mannat maani to lagaataar rakhna jaaiz hai. [Bahr]

Mas`alah-08: Mannat 2 Qism Hai:-

[1].Ek Mu'allaq: ke mera fulaañ kaam ho jaye ya fulaañ shakhs safar se aajaye to mujh par Allah (عزوجل) ke liye itne Roze ya Namaaz ya Sadqah waghairaha hai.

[2].Dusri Ghair-Mu'allaq: jo kisi cheez ke hone, na hone par mauqoof (dependent) nahiñ balke yeh ke Allah (عزوجل) ke liye main apne upar itne Roze ya Namaaz ya Sadqah waghairah Waajib karta huñ. Ghair-Mu'allaq mein agarche waqt ya jagah waghairah mu'ayyan (khaas/specify) kare, magar Mannat poori karne ke liye yeh zaroor nahiñ ke us se peshtar ya uske ghair mein na ho sake, balke agar us waqt se peshtar (pahle) Roze rakh liye

ya Namaaz padhli waghairah waghairah, to Mannat पूरी हो गई. [Durr-e-Mukhtaar]

Mas'alah-09: Is Rajab ke Roze ki Mannat maani aur Jumaadil-Aakhir mein Roze rakh liye aur yeh mahina 29 ka huwa, agar yeh Rajab bhi 29 ka ho to पूरी हो गई, ek aur Rozah ki zaroorat nahiin aur 30 ka huwa to ek Rozah aur rakhe. [Raddul-Mukhtaar]

Mas'alah-10: Is Rajab ke Rozah ki Mannat maani aur Rajab mein bimaar raha, to dusre dinoon mein unki Qaza rakhe aur Qaza mein ikhtiyaar hai ke lagaataar Roze hon ya naagah dekar. [Durr-e-Mukhtaar]

Mas'alah-11: Mu'allaq mein shart paayi jaane se pahle Mannat पूरी nahiin kar sakta, agar pahle hi Roze rakh liye baa'd mein shart paayi गई to ab phir rakhna Waajib hoga, pahle ke Roze uske qaaim maqaam nahiin ho sakte. [Durr-e-Mukhtaar]

Mas'alah-12: Ek din ke Roze ki Mannat maani to ikhtiyaar hai ke Ayyaam-e-Manhiyah ke siwa jis din chahe Rozah rakh le. Yunhi 2 din 3 din mein bhi ikhtiyaar hai, al-battah agar inme pe-dar-pe (lagaataar) ki niyyat ki to pe-dar-pe rakhna Waajib hoga, warnah ikhtiyaar hai ke ek-saath rakhe ya naagah dekar aur mutafarriq (juda-juda) ki niyyat ki aur pe-dar-pe rakh liye, jab bhi jaaiz hai. [Aalamgiri]

Mas'alah-13: Ek saath 10 Rozoon ki Mannat maani aur 15 Roze rakhe, beech mein ek din Iftaar kiya aur yeh yaad nahiin ke kaunse din Rozah na tha, to lagaataar 5 din aur rakh le. [Aalamgiri]

Mas'alah-14: Mareez ne ek maah Rozah rakhne ki Mannat maani aur sehat na hui mar गया, to us par kuch nahiin aur agar ek din ke liye bhi accha ho गया था aur Rozah na rakha to poore mahine bhar ke Fidyah ki wasiyyat karna Waajib hai aur us din Rozah rakh liya jab bhi baaqi dinoon ke liye wasiyyat chahiye. Yunhi agar Tandurust ne Mannat maani aur mahina poora hone se pahle mar गया, to us par bhi wasiyyat karna Waajib hai. Aur agar raat mein Mannat maani thi aur raat hi mein mar गया, jab bhi wasiyyat kar deni chahiye. [Durr-e-Mukhtaar; Raddul-Mukhtaar]

Mas`alah-15: Yeh Mannat maani ke jis din fulaañ shakhs aayega, us din Allah (عزوجل) ke liye mujh par Rozah rakhna Waajib hai, to agar zahwa-e-kubra se peshtar (pahle) aaya aur usne kuch khaaya piya nahiñ hai to Rozah rakh le aur agar raat mein aaya to kuch nahiñ. Yunhi agar zawaal ke baa'd aaya, ya khaane ke baa'd aaya, ya Mannat maanne waali 'aurat thi aur us din use Haiz tha, to in sooraton mein bhi kuch nahiñ. Aur agar yeh kaha tha ke jis din fulaañ aayega, us din ka Allah (عزوجل) ke liye mujhe hamesha Rozah rakhna hai aur khaana khaane ke baa'd aaya, to us din ka Rozah to nahiñ magar aaindah har haftah mein us din ka Rozah us par Waajib ho gaya, maslan: peer ke din aaya to har peer ko Rozah rakhe.

[‘Aalamgiri; Waghairah]

Mas`alah-16: Yeh Mannat maani ke jis din fulaañ aayega, us roz ka Rozah mujh par hamesha hai aur dusri Mannat yeh maani ke jis din fulaañ ko sehat ho jaye us din ka Rozah mujh par hamesha hai. Ittifaagan jis din woh aaya usi din woh accha bhi ho gaya, to har haftah mein sirf usi ek din ka Rozah rakhna us par hamesha Waajib huwa. [‘Aalamgiri]

Mas`alah-17: Aadhe ($\frac{1}{2}$) din ke Roze ki Mannat maani to yeh Mannat saheeh nahiñ. [‘Aalamgiri]

Chapter: 06

I'TIKAAF

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I'tikaaf Ka Bayaan:-

Allah (عزوجل) Irshaad Farmata Hai:-

{وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ}

[Surah-e-Baqarah (2), Aayat-187]

Tarjamah:- “Auraton se Mubaasharat na karo jabke tum Masjidon mein I'tikaaf kiye huye ho.”

Hadees 01:- Saheehain mein Umm-ul-Momineen Siddiqah رضي الله تعالى عنها se Marvi, ke **Rasoolullah (ﷺ)** Ramzaan ke aakhir 'Ashrah (ya'ni ramzaan ke aakhir 10 din) ka I'tikaaf farmaya karte.

Hadees 02:- Abu Dawood unhi se Raavi, kahti hai: Mu'takif par Sunnat (ya'ni hadees se saabit) yeh hai ke na mareez ki 'Iyaadat ko jaye, na Janaazah mein haazir ho, na 'Aurat ko haath lagaaye aur na us se Mubaasharat kare aur na kisi Haajat ke liye jaye, magar us haajat ke liye ja sakht hai jo zaroori hai aur I'tikaaf baghair Rozah ke nahi aur I'tikaaf Jama'at waali Masjid mein kare.

Hadees 03:- Ibn-e-Maajah Ibn-e-'Abbaas رضي الله تعالى عنهما se Raavi, ke **Rasoolullah (ﷺ)** ne Mu'takif ke baare mein farmaya: “Woh gunaahon se baaz rahta hai aur nekiyon se use is qadr sawaab milta hai jaise usne tamaam nekiyaan kiin.

Hadees 04:- Baihiqi Imaam-e-Husain (عليه السلام) se Raavi, ke **Huzoor-e-Aqdas (ﷺ)** ne farmaya: “Jisne Ramzaan mein 10 dinon ka I'tikaaf kar liya to aisa hai jaise 2 Hajj aur 2 'Umre kiye.”

Mas'alah-01: Masjid mein Allah (عزوجل) ke liye niyyat ke saath thaherna I'tikaaf hai aur iske liye Musalmaan 'Aaqil aur Janaabat va Haiz va Nifaas se paak hona shart hai. Bulough shart nahi balke na-baaligh jo tameez rakhta hai agar Ba-Niyyat-e-I'tikaaf Masjid mein tahre to yeh I'tikaaf saheeh hai. Azaad hona bhi shart nahi, lihaaza ghulaam bhi I'tikaaf kar sakta hai, magar use Maula se ijaazat leni hogi aur Maula ko bahar-haal mana' karne ka haq haasil hai. ['Aalamgiri, Durr-e-Mukhtaar, Raddul-Mukhtaar]

Mas`alah-02: Masjid-e-Jaame' hona I'tikaaf ke liye shart nahiñ balke Masjid-e-Jama'at mein bhi ho sakta hai. Masjid-e-Jama'at woh hai jisme Imaam va Mu`azzin muqarrar hon, agar che usme panjgaanah Jama'at na hoti ho aur aasaani isme hai ke mutlaqan har Masjid mein I'tikaaf saheeh hai agar che woh Masjid-e-Jama'at na ho, khusoosan is zamaana mein ke bahuteri Masjidein aisi hain jinme na Imaam hain na Mu`azzin. [Raddul-Muhtaar]

Mas`alah-03: Sab se afzal Masjid-e-Haraam Shareef mein I'tikaaf hai, phir Masjid-e-Nabwi mein **على صاحبه الصلوة والتسليم**, phir Masjid-e-Aqsa mein, phir usme jahan badi Jama'at hoti ho. [Jauhirah]

Mas`alah-04: 'Aurat ko Masjid mein I'tikaaf Makruh hai, balke woh ghar mein hi I'tikaaf kare, magar us jagah kare jo usne Namaaz padhne ke liye muqarrar kar rakhi hai jise Masjid-e-Bait kahte hain aur 'aurat ke liye yeh Mustahab bhi hai ke ghar mein Namaaz padhne ke liye koi jagah muqarrar karle aur chahiye ke us jagah ko paak saaf rakhe aur behtar yeh hai ke us jagah ko chabutraah waghairah ki tarah buland karle. Balke mard ko bhi chahiye ke Nawaafil ke liye ghar mein koi jagah muqarrar karle, ke Nafl Namaaz ghar mein padhna afzal hai. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas`alah-05: Agar 'aurat ne Namaaz ke liye koi jagah muqarrar nahiñ kar rakhi hai, to ghar mein I'tikaaf nahiñ kar sakti, al-battah agar us waqt ya'ni jabke I'tikaaf ka iraadah kiya kisi jagah ko Namaaz ke liye khaas kar liya to us jagah I'tikaaf kar sakti hai. [Durr-e-Mukhtaar]

Mas`alah-06: Khunsa (hijda) Masjid-e-Bait mein I'tikaaf nahiñ kar sakta. [Durr-e-Mukhtaar]

Mas`alah-07: I'tikaaf 3 Qism Hai:

[01].Waajib: Ke I'tikaaf ki Mannat maani ya'ni zubaan se kaha, mahaz (sirf) dil mein iraadah se Waajib na hoga.

[02].Sunnat-e-Muakkadah: Ke Ramzaan ke poore 'Ashra-e-Akheerah ya'ni aakhir ke 10 din mein I'tikaaf kiya jaye ya'ni 20`win Ramzaan ko sooraj doobte waqt Ba-Niyyat-e-I'tikaaf Masjid mein ho aur 30`win ke ghuroob (sunset) ke baa'd ya 29 ko Chaand hone ke baa'd nikle. Agar 20`win taareekh ko Baa'd-e-Namaaz-e-Maghrib Niyyat-e-I'tikaaf ki to Sunnat-e-

Muakkadah ada na hui. Aur yeh I'tikaaf Sunnat-e-Kifaayah hai, ke agar sab tark karein to sab se mutaalba hoga aur shaher mein ek ne kar liya to sab bari-uz-zimmah (zimmedaari se bari).

[03]. In 2 ke 'alaawah aur jo I'tikaaf kiya jaye woh Mustahab va Sunnat-e-Ghair-Muakkadah hai. **[Durr-e-Mukhtaar; 'Aalamgiri]**

Mas'alah-08: I'tikaaf-e-Mustahab ke liye na Rozah shart hai, na uske liye koi khaas waqt muqarrar, balke jab Masjid mein I'tikaaf ki niyyat ki, jab tak Masjid mein hai Mu'takif hai, chala aaya I'tikaaf khatam ho gaya. **['Aalamgiri]** Yeh Baghair mehnat ke sawaab mil raha hai, ke faqat niyyat kar lene se I'tikaaf ka sawaab milta hai, use to na khona chahiye. Masjid mein agar darwaazah par yeh 'ibaarat likh di jaye ke I'tikaaf ki niyyat karlo I'tikaaf ka sawaab paaoge to behtar hai ke jo is se na-waaqif hain unhein ma'loom ho jaye aur jo jaante hain unke liye yaad-dihaani ho.

Mas'alah-09: I'tikaaf-e-Sunnat ya'ni Ramzaan-Shareef ki pichhli 10 taareekhon mein jo kiya jaata hai usme Rozah shart hai, lihaaza agar kisi mareez ya musaafir ne I'tikaaf to kiya, magar Rozah na rakha, to Sunnat ada na hui balke Nafl huwa. **[Raddul-Muhtaar]**

Mas'alah-10: Mannat ke I'tikaaf mein bhi Rozah shart hai, yahan tak ke agar ek mahina ke I'tikaaf ki Mannat maani aur yeh kaha ke Rozah na rakhega, jab bhi Rozah rakhna Waajib hai. Aur agar Raat ke I'tikaaf ki Mannat maani, to yeh Mannat saheeh nahi, ke raat mein Rozah nahi ho sakta. Aur agar yun kaha ke: ek din raat ka mujh par I'tikaaf hai, to yeh Mannat saheeh hai. Aur agar aaj ke I'tikaaf ki Mannat maani aur khaana kha chuka hai, to Mannat saheeh nahi. **[Durr-e-Mukhtaar; 'Aalamgiri]**

Yunhi agar zahwa-e-kubra ke baa'd Mannat maani aur Rozah na tha, to yeh Mannat saheeh nahi, ke ab Rozah ki niyyat nahi kar sakta, balke agar Rozah ki niyyat kar sakta ho maslan zahwa-e-kubra se qabl (pahle) jab bhi Mannat saheeh nahi, ke yeh Rozah-e-Nafl hoga aur is I'tikaaf mein Rozah Waajib darkaar (zaroori).

Mas'alah-11: Yeh zaroor nahi ke khaas I'tikaaf hi ke liye Rozah ho balke Rozah hona zaroori hai, agarche I'tikaaf ki niyyat se na ho maslan: is

Ramzaan ke I'tikaaf ki Mannat maani to wahi Ramzaan ke Roze is I'tikaaf ke liye kaafi haiñ aur agar Ramzaan ke Roze to rakhe magar I'tikaaf na kiya, to ab ek maah (mahina) ke Roze rakkhe aur iske saath I'tikaaf kare aur agar yuñ na kiya ya'ni Roze rakh kar I'tikaaf na kiya aur dusra Ramzaan aagaya, to is Ramzaan ke Roze us I'tikaaf ke liye kaafi nahiñ.

Yunhi agar kisi aur Waajib ke Roze rakhe to yeh I'tikaaf un Rozoñ ke saath bhi ada nahiñ ho sakta, balke ab iske liye khaas I'tikaaf ki niyyat se Roze rakhna zaroori hai. Aur agar is soorat mein ke Ramzaan ke I'tikaaf ki Mannat maani thi, na Roze rakhe, na I'tikaaf kiya, ab in Rozoñ ki Qaza rakh raha hai to in Qaza Rozoñ ke saath woh I'tikaaf ki Mannat bhi poori kar sakta hai. [**Aalamgiri; Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-12: Nafli Rozah rakkha tha aur us din ke I'tikaaf ki Mannat maani, to yeh Mannat saheeh nahiñ, ke I'tikaaf-e-Waajib ke liye Nafli Rozah kaafi nahiñ aur yeh Rozah Waajib ho nahiñ sakta. [**Aalamgiri**]

Mas'alah-13: Ek mahine ke I'tikaaf ki Mannat maani, to yeh Mannat Ramzaan mein poori nahiñ kar sakta balke khaas us I'tikaaf ke liye Roze rakhne honge. [**Aalamgiri**]

Mas'alah-14: 'Aurat ne I'tikaaf ki Mannat maani to shauhar Mannat poori karne se rok sakta hai aur ab Baain (ya'ni talaaq-e-baain) hone ya maut-e-shauhar (shauhar ki maut) ke baa'd Mannat poori kare. Yunhi laundi, ghulaam ko unka maalik mana' kar sakta hai, yeh aazaad hone ke baa'd poori karein. [**Aalamgiri**]

Mas'alah-15: Shauhar ne 'aurat ko I'tikaaf ki ijaazat de di, ab rokna chahe to nahiñ rok sakta. Aur Maula ne baandi ghulaam ko ijaazat de di, jab bhi rok sakta hai agarche ab rokega to gunahgaar hoga. [**Aalamgiri**]

Mas'alah-16: Shauhar ne ek mahine ke I'tikaaf ki ijaazat di aur 'aurat lagaataar poore mahine ka I'tikaaf karna chahti hai, to shauhar ko ikhtiyaar hai ke yeh hukm de ke thode-thode karke ek mahina poora karle. Aur agar kisi khaas mahine ki ijaazat di hai to ab ikhtiyaar na raha. [**Aalamgiri**]

Mas'alah-17: I'tikaaf-e-Waajib mein Mu'takif (i'tikaaf karne waale) ko Masjid se baghair 'uzr nikalna haraam hai, agar nikla to I'tikaaf jaata raha

agarche bhool kar nikla ho. Yunhi I'tikaaf-e-Sunnat bhi baghair 'uzr nikalne se jaata rahta hai. Yunhi 'aurat ne Masjid-e-Bait (ghar mein banaayi gayi woh jagah jo 'aurat namaaz ke liye bana le) mein I'tikaaf-e-Waajib ya Masnoon (sunnat) kiya to baghair 'uzr wahaan se nahi nikal sakti, agar wahaan se nikli agarche ghar mein hi rahi I'tikaaf jaata raha. [**'Aalamgiri; Raddul-Muhtaar**]

Mas'alah-18: Mu'takif (i'tikaaf karne waale) ko Masjid se nikalne ke 2 'uzr haiin:

[1].Ek Haajat-e-Tab'ee: Ke Masjid mein poori na ho sake jaise: pakhaana, peshaab, istinja, wuzu aur ghusl ki zaroorat ho to ghusl, magar ghusl va wuzu mein yeh shart hai ke Masjid mein na ho sakein ya'ni koi aisi cheez na ho jisme wuzu va ghusl ka paani le sake, is tarah ke Masjid mein paani ki koi boond na gire, ke wuzu va ghusl ka paani Masjid mein giraana na-jaaiz hai. Aur Lagan (bada-bartan) waghairah maujood ho ke usme wuzu is tarah kar sakta hai ke koi chheent Masjid mein na gire, to Wuzu ke liye Masjid se nikalna jaaiz nahiin, niklega to I'tikaaf jaata rahega. Yunhi agar Masjid mein wuzu va ghusl ke liye jagah bani ho ya Hauz ho, to baahar jaane ki ab ijaazat nahiin.

[2].Dom Haajat-e-Shar'ee: Maslan 'Eid ya Jumu'ah ke liye jaana, ya Azaan kahne ke liye Minaarah par jaana, jabke Minaarah par jaane ke liye baahar hi se raastah ho. Aur agar Minaarah ka raastah andar se ho to Ghair-Mu'azzin bhi Minaarah par ja sakta hai Mu'azzin ki takhsees nahiin. [**Durr-e-Mukhtaar; Raddul-Muhtaar**]

Mas'alah-19: Qaza-e-Haajat (ya'ni peshaab pakhaana) ko gaya to Tahaarat karke fauran chala aaye, thaherne ki ijaazat nahiin aur agar Mu'takif ka makaan Masjid se door hai aur uske dost ka makaan qareeb, to yeh zaroor nahiin ke dost ke yahaan Qaza-e-Haajat ko jaye, balke apne makaan par bhi ja sakta hai. Aur agar uske khud 2 makaan haiin, ek nazdeek aur dusra door, to nazdeek waale makaan mein jaye, baa'z Mashaaikh farmate haiin: door waale mein jayega to I'tikaaf faasid ho jayega. [**Raddul-Muhtaar; 'Aalamgiri**]

Mas'alah-20: Jumu'ah agar qareeb ki Masjid mein hota hai, to aaftaab dhalne ke baa'd us waqt jaye ke Azaan-e-Saani (jumu'ah ke khutbah se

pahle hone waali azaan) se peshtar (pahle) Sunnateiñ padhle. Aur agar door ho to aaftaab dhalne se pahle bhi ja sakta hai, magar is andaaz se jaye ke Azaan-e-Saani ke pahle Sunnateiñ padh sake ziyadah pahle na jaye,

Aur yeh baat uski raay par hai, jab uski samajh mein aajaye ke pahunchne ke baa'd sirf Sunnatoñ ka waqt baaqi rahega, chala jaye aur Farz-e-Jumu'ah ke baa'd 4 ya 6 Raka'at Sunnatoñ ki padh kar chala aaye aur Zohar-e-Ehtiyaati padhni hai to I'tikaaf waali Masjid mein aakar padhe. Aur agar pichhli Sunnatoñ ke baa'd wapas na aaya, wahiñ Jaame'-Masjid mein tahra raha, agarche ek din-raat tak wahiñ rah gaya ya apna I'tikaaf wahiñ poora kiya, to bhi woh I'tikaaf faasid na huwa magar yeh Makruh hai aur yeh sab is soorat mein hai ke jis Masjid mein I'tikaaf kiya wahañ Jumu'ah na hota ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-21: Agar aisi Masjid mein I'tikaaf kiya jahañ Jama'at nahiñ hoti, to Jama'at ke liye nikalne ki ijaazat hai. [Raddul-Muhtaar]

Mas'alah-22: I'tikaaf ke zamaana mein Hajj ya 'Umrah ka Ehraam baandha to I'tikaaf poora karke jaye aur agar waqt kam hai ke I'tikaaf poora karega to Hajj jaata rahega, to Hajj ko chala jaye phir sire se I'tikaaf kare. [Raddul-Muhtaar]

Mas'alah-23: Agar woh Masjid gir gayi ya kisi ne majboor karke wahañ se nikaal diya aur fauran dusri Masjid mein chala gaya, to I'tikaaf faasid na huwa. ['Aalamgiri]

Mas'alah-24: Agar doobne ya jalne waale ke bachaane ke liye Masjid se baahar gaya, ya gawaahi dene ke liye gaya, ya jihaad mein sab logoñ ka bulaawa huwa aur yeh bhi nikla, ya mareez ki 'iyaadat, ya namaaz-e-janaazah ke liye gaya, agarche koi dusra padhne wala na ho, to in sab sooratoñ mein I'tikaaf faasid ho gaya. ['Aalamgiri; Waghairah]

Mas'alah-25: 'Aurat Masjid mein Mu'takif thi, use Talaaq di gayi, to ghar chali jaye aur usi I'tikaaf ko poora karle. ['Aalamgiri]

Mas'alah-26: Agar Mannat maante waqt yeh shart karli ke Mareez ki 'Iyaadat aur Namaaz-e-Janaazah aur Majlis-e-'Ilm mein haazir hoga, to yeh shart jaaiz hai. Ab agar in kaamoñ ke liye jaye to I'tikaaf faasid na hoga,

magar khaali dil mein niyyat kar lena kaafi nahi balke zubaan se kah lena zaroori hai. [‘Aalamgiri; Raddul-Muhtaar; Waghairah]

Mas`alah-27: Pakhaana, peshaab ke liye gaya tha qarz-khwaah (jisne qarz diya hai) ne rok liya, I'tikaaf faasid ho gaya. [‘Aalamgiri]

Mas`alah-28: Mu'takif ko wati (ya'ni jima') karna aur 'aurat ka bosah lena ya chhuna, ya gale lagaana haraam hai. Jima' se bahar-haal I'tikaaf faasid ho jayega, inzaal ho ya na ho, qasdan ho ya bhoole se, Masjid mein ho ya baahar, raat mein ho ya din mein. Jima' ke 'alaawah auron mein agar inzaal ho to faasid hai, warnah nahi. Ehtilaam ho gaya, ya khayaal jamaane, ya nazar karne se inzaal huwa, to I'tikaaf faasid na huwa. [‘Aalamgiri; Waghairah]

Mas`alah-29: Mu'takif ne din mein bhool kar kha liya to I'tikaaf faasid na huwa, gaali-galoj ya jhagda karne se I'tikaaf faasid nahi hota, magar be-noor va be-barkat hota hai. [‘Aalamgiri, Waghairah]

Mas`alah-30: Mu'takif Nikaah kar sakta hai aur 'aurat ko Rajee' Talaaq di hai to Raja'at (ya'ni ruju') bhi kar sakta hai, magar in umoor (kaamon) ke liye agar Masjid se baahar hoga to I'tikaaf jaata rahega. [‘Aalamgiri; Durr-e-Mukhtaar] Magar jima' aur bosah waghairah se usko Raja'at haraam hai, agarche Raja'at ho jayegi.

Mas`alah-31: Mu'takif ne haraam maal ya nasha ki cheez raat mein khaayi to I'tikaaf faasid na huwa. [‘Aalamgiri] Magar is haraam ka gunaah huwa Taubah kare.

Mas`alah-32: Behoshi aur Junoon agar Taweel (daraaz/lambi) hon ke Rozah na ho sake, to I'tikaaf jaata raha aur Qaza Waajib hai, agarche kayi saal ke baa'd sehat ho aur agar Maa'tooh ya'ni Bohra ho gaya, jab bhi acche hone ke baa'd Qaza Waajib hai. [‘Aalamgiri]

Mas`alah-33: Mu'takif Masjid mein khaaye piye soye in umoor (kaamon) ke liye Masjid se baahar hoga to I'tikaaf jaata rahega. [Durr-e-Mukhtaar; Waghairah] Magar khaane peene mein yeh ehtiyaat laazim hai ke Masjid aaloodah (na-paak) na ho.

Mas'alah-34: Mu'takif ke siwa aur kisi ko Masjid mein khaane peene sone ki ijaazat nahiñ aur agar yeh kaam karna chahe to I'tikaaf ki niyyat karke Masjid mein jaye aur Namaaz padhe ya Zikr-e-Ilaahi kare, phir yeh kaam kar sakta hai. [Raddul-Muhtaar]

Mas'alah-35: Mu'takif ko apni ya baal-bacchoñ ki zaroorat se Masjid mein koi cheez khareedna ya bechna jaaiz hai, ba-sharte ke woh cheez Masjid mein na ho, ya ho to thodi ho ke jagah na ghere aur agar khareed-o-farokht ba-qasd-e-tijaarat ho to na-jaaiz agarche woh cheez Masjid mein na ho. [Durr-e-Mukhtaar; Raddul-Muhtaar]

Mas'alah-36: Mu'takif agar ba-niyyat-e-'ibaadat sukoot kare ya'ni chup rahne ko sawaab ki baat samjhe to Makruh-e-Tahreemi hai aur agar chup rahna sawaab ki baat samajh kar na ho to harj nahiñ aur buri baat se chup raha to yeh Makruh nahiñ balke yeh to 'aala-darjah ki cheez hai, kyun ke buri baat zubaan se na nikaalna Waajib hai. Aur jis baat mein na sawaab ho na gunaah ya'ni Mubaah baat bhi Mu'takif ko Makruh hai, magar ba-waqt-e-zaroorat aur be-zaroorat Masjid mein Mubaah kalaam (baat) nekiyon ko aise khaata hai jaise aag lakdi ko. [Durr-e-Mukhtaar]

Mas'alah-37: Mu'takif na chup rahe na kalaam (baat-cheet) kare to kya kare. Yeh kare Qur'aan-e-Majeed ki Tilaawat, Hadees Shareef ki Qira'at aur Durood Shareef ki kasrat, 'Ilm-e-Deen ka Dars-o-Tadrees, **Nabi** (ﷺ) va deegar Ambiya عليهم الصلوة والسلام ke Seer va Azkaar aur Auliya va Saaliheen ki Hikaayat aur Umoor-e-Deen ki Kitaabat. [Durr-e-Mukhtaar]

Mas'alah-38: Ek din ke I'tikaaf ki Mannat maani to usme raat daakhil nahiñ. Tulu'-e-Fajr se peshtar (pahle) Masjid mein chala jaye aur ghuroob (sunset) ke baa'd chala aaye. Aur agar 2 din ya 3 din ya ziyadah dinoñ ki Mannat maani ya 2 ya 3 ya ziyadah raaton ke I'tikaaf ki Mannat maani, to in donoñ sooraton mein agar sirf din ya sirf raatein muraad liñ to niyyat saheeh hai, lihaaza pahli soorat mein Mannat saheeh hai aur sirf dinoñ mein I'tikaaf Waajib huwa aur is soorat mein ikhtiyaar hai ke itne dinoñ ka lagaataar I'tikaaf kare ya mutafarriq (juda-juda) taur par. Aur dusri soorat mein Mannat saheeh nahiñ, ke I'tikaaf ke liye Rozah shart hai aur raat mein Rozah ho nahiñ sakta aur agar donoñ sooraton mein din aur

raat donoñ muraad haiñ, ya kuch niyyat na ki, to donoñ sooratoñ mein din aur raat donoñ ka I'tikaaf Waajib hai aur 'alal-ittisaal (lagaataar/without break) itne dinoñ mein I'tikaaf zaroori hai, tafreeq (farq) nahiñ kar sakta.

Neez is soorat mein yeh bhi zaroor hai ke din se pahle jo raat hai usme I'tikaaf ho, lihaaza ghuroob-e-aaftaab se pahle jaye I'tikaaf mein chala jaye aur jis din poora ho ghuroob-e-aaftaab ke baa'd nikal aaye. Aur agar din ki Mannat maani aur kahta yeh hai ke maine din kah kar raat muraad li, to yeh niyyat saheeh nahiñ, din aur raat donoñ ka I'tikaaf Waajib hai. [Jauhirah; 'Aalamgiri; Durr-e-Mukhtaar]

Mas'alah-39: 'Eid ke din ke I'tikaaf ki Mannat maani to kisi aur din mein jis din Rozah rakhna jaaiz hai, uski Qaza kare. Aur agar Yameen (qasam) ki niyyat thi to kaffarah de aur 'Eid hi ke din rakh liya to Mannat poori ho gayi magar gunahgaar huwa. ['Aalamgiri]

Mas'alah-40: Kisi din ya kisi mahine ke I'tikaaf ki Mannat maani, to us se peshtar (pahle) bhi is Mannat ko poora kar sakta hai ya'ni jabke Mu'allaq na ho (ya'ni aisa na ho ke fulaañ kaam ho jaye to i'tikaaf karuñga). Aur Masjid-e-Haraam-Shareef mein I'tikaaf karne ki Mannat maani to dusri Masjid mein bhi kar sakta hai. ['Aalamgiri]

Mas'alah-41: Maah-e-Guzashta (guzre huye mahine) ke I'tikaaf ki Mannat maani to saheeh nahiñ hai. Mannat maan kar معاذ الله Murtad ho gaya to Mannat saaqit ho gayi, phir Musalmaan huwa to uski Qaza Waajib nahiñ. ['Aalamgiri]

(Note:-) Murtad ya'ni jo shakhs musalmaan hone ke baa'd phir se kaafir ho jaye use kahte haiñ.

Mas'alah-42: Ek mahine ke I'tikaaf ki Mannat maani aur mar gaya, to har roz ke badle ba-qadr-e-sadqah-e-fitr ke Miskeen ko diya jaye ya'ni jabke wasiyyat ki ho aur us par Waajib hai ke wasiyyat kar jaye aur wasiyyat na ki magar waarisoñ ne apni taraf se Fidyah de diya jab bhi jaaiz hai. Mareez ne Mannat maani aur mar gaya, to agar ek din ko bhi accha ho gaya tha to har roz ke badle Sadqah-e-Fitr ki qadr diya jaye aur ek din ko bhi accha na huwa, to kuch Waajib nahiñ. ['Aalamgiri]

Mas`alah-43: Ek mahine ke I'tikaaf ki Mannat maani, to yeh baat uske ikhtiyaar mein hai ke jis mahine ka chahe I'tikaaf kare, magar lagaataar I'tikaaf mein baithna Waajib hai. Aur agar yeh kahe ke meri muraad ek mahine ke sirf din the raatein nahiin, to yeh qaul nahiin maana jayega. Din aur raat dono ka I'tikaaf Waajib hai aur 30 din kaha tha jab bhi yahi hukm hai. Haañ agar Mannat maangte waqt yeh kaha tha ke ek mahine ke dino ka I'tikaaf hai raato ka nahiin, to sirf dino ka I'tikaaf Waajib huwa aur ab yeh bhi ikhtiyaar hai ke Mutafarriq (juda-juda) taur par 30 din ka I'tikaaf kar le. Aur agar yeh kaha tha ke ek mahine ki raato ka I'tikaaf hai dino ka nahiin, to kuch nahiin. [Jauhirah; Durr-e-Mukhtaar]

Mas`alah-44: I'tikaaf-e-Nafl agar chhod de to uski Qaza nahiin, ke wahiin tak khatm ho gaya aur I'tikaaf-e-Masnoon ke Ramzaan ki pichhli 10 taareekho tak ke liye baitha tha, use toda to jis din toda faqat us ek din ki Qaza kare, poore 10 dino ki Qaza Waajib nahiin. Aur Mannat ka I'tikaaf toda, to agar kisi mu'ayyan (khaas) mahine ki Mannat thi to baaqi dino ki Qaza kare, warnah agar 'alal-ittisaal (ya'ni lagaataar) Waajib huwa tha to sire se I'tikaaf kare aur 'alal-ittisaal Waajib na tha to baaqi ka I'tikaaf kare. [Raddul-Muhtaar]

Mas`alah-45: I'tikaaf ki Qaza sirf qasdan (jaanboojh kar) todne se nahiin balke agar 'uzr ki wajah se chhoda maslan: bimaar ho gaya ya bila ikhtiyaar chhoota maslan: 'aurat ko haiz ya nifaas aaya, ya junoon va behoshi taweel taari hui, inme bhi Qaza Waajib hai aur inme agar baa'z faut ho to kull ki Qaza ki haajat nahiin, balke baa'z ki Qaza karde aur kull faut huwa to kull ki Qaza hai. Aur Mannat mein 'alal-ittisaal Waajib huwa tha, to 'alal-ittisaal kull ki (ya'ni lagaataar sab ki) Qaza hai. [Raddul-Muhtaar]